

# THE S W O R D

of the spirit to smite in

*pieces that Antichristian*

GOLIAH,

WHO DAILY DEFIETH

the Lords people the host

of Israel.

*Drawen forth by Tho. Williamson,  
Gentleman.*

2. COR. 10. 4. 5.

The weapons of our warfare are not carnall but  
mighty through God, to cast downe holds,  
casting downe the imagination of every high  
thing, that is exalted against the knowledge  
of God.



---

LONDON  
Printed by *Edw. Griffin,*  
1613.

THE  
S. W. O. R. D.  
of the ... to ...



*Ætas Authoris. 70.  
Natus A. dñi. 1543.*

THOMAS WILLIMSON

LONDON  
Printed by E. W. Gifford  
1683





TO THE RIGHT  
HONOURABLE

*Sr. John Swinnarton*

Knight, Lord Mayour

of the City of

LONDON,

To the right worshipful

the Sheriffes and Aldermen his

*brethren: T. W. wisheth all*

increase of grace in this life,

*and eternall happines*

in the life to

come.



SINCE my admittance by your Right  
honourable and worshipfull into an office  
in this City being in your

## *The Epistle*

guist, which was in the late  
Queenes time graunted vnto  
mee by your predecessours the  
Lord Mayour & Aldermen then,  
through the letters of two of  
the most honourable Lords of  
the priuy Counsell Sir William  
Cicill Lord Treasurour of England  
and Sir Frauncis Walsingham prin-  
cipall secretary of estate then to her  
Maiesty: I haue seriously consi-  
dered with my selfe, how or in  
what maner I should expresse  
my gratefull heart vnto you.

Three things therefore espe-  
cially doe mooue mee at this  
present to present these my first  
fruites to your honourable  
company.

The first, in respect of my  
promise

## Dedictory.

promise: who ( vpon my admission through your gentle fauours ) taking my oath and therein acknowledging the most lawfull authority of the *Kings most excellent Maiesty* , against all forreine authorities, then promised in the presence of you all , that if the Lord pleased but a short time to lengthen my daies, I would testifie, the lawfulness of this oath in writing , against all the aduersaries thereof: which breifely in this treatise I haue assayed to performe.

The second, in regard of my duety , and reuerence I beare vnto euery of you. 2

The third, in regard of the 3

¶ 3 good

## *The Epistle &c.*

good affection you beare vnto the trueth: which may appeare to all the world, (to the praise of God bee it spoken) by your wise and religious gouernment of so great a City, your carefull suppression of all vngodlines, and bounteous guerdening of christian religion and vertue.

Thus presuming of your gracious acceptance hereof (not in respect of the penman, but of the subiect) I commend you all to the benediction and fauour of the *father of our Lord Iesus Christ, who is blessed for euer.*  
*Amen.*

Rom. 1. 25.

*Your honours in all Christian*

*duety, euer to command*

THO. WILLIAMSON.



## To the Christian Reader.



*He snares which Sathan the old enemy of mankind, among many other hath laid for mans destruction (when otherwise with tyrannie hee cannot preuaile and effect the same) are especially two: wilfull ignorance, and slanderous reports, whereby hee intrappeth millions of people to their vtter destruction: for with ignorance hee blindeth their eies from reading, and with slanderous reports hee stoppeth their eares from hearing the truth, that in stead of embracing the same, they flie from the same as from a most deadlie enemy, with great contempt and hatred thereof. By these meanes a great number of people are detained from the truth, and still*

*Malitia diaboli.*

## To the Christian Reader.

remaine blinde members of that Anti-christian Church of Rome.

*Simile.*

*Sumunt boni  
sumunt mali,  
forte tamen in-  
equali.*

And as the Bee from the wholesome herbe and fragrant flower gathereth hony, but the spider poison: So the faithfull Preachers and teachers of the word, (coming to the same with reuerence) do gather most excellent knowledge for the strengthening of their faith, and the unspeakable good of them that heare them: But contrariwise, false teachers and diabolicall seducers (comming to the same with unsanctified hearts and uncleane hands) peruert the same good word of God to their owne destruction, and the eternall confusion of all those that are seduced by them.

*Gen. 4. 8.  
Gen. 21. 9.*

*Gal. 4. 29.*

As in time past there were Cain and Abel, Ismael and Isaac, Esau and Iacob, (the one borne after the flesh, the other after the spirit,) which are liuely figures of the malignant and true Church: So the Church of England in this treatise following is prooued to bee the Church of Christ, and the Church

## To the Christian Reader.

*Church of Rome the Church of Antichrist: yea this viperous generation neuer favoured Christ, following the steps of Sodome, Egypt and Babylon, but continually persecuteth the faithfull members of Iesus Christ.*

*Roma & Sodoma  
& Babilonem imitator.*

*And in this corrupted Church consider with me these foure things:*

*First, the Title: how it began.*

1

*Secondly, the Iurisdiction: how farre it extended.*

2

*Thirdly, their liues: how inordinate.*

3

*Fourthly, their doctrine: how Idolatrous.*

4

*The first preindiciall to godly Bishops and ministers: the second derogatorie to Christian Kings and Emperours: the third detestable to all men: the fourth iniurious to the word of truth: all which are discouered in this treatise following.*

*Therefore, as Eldad and Medad prophecied in the campe & host of Israel, though they were not of the selected number of the ancients gathered into the Tabernacle, and they were allowed*

*Numb. 11. 26.*

## To the Christian Reader.

lowed of: So I hope my paines may bee well interpreted, if I, (being by vocation no Minister) doe adventure to deliuer in writing some part of my studies now in my last daies, hauing one foot in the graue, which formerly haue beene recollected by mee.

*Math. 13. 15.* And as the Scribe in the Gospell being taught to the kingdome of God, brought forth out of his treasure, things both new and old: So (following his example though far unworthy for the same) I haue brought forth matters both new and old, with a hearty desire that this treasure of truth gathered from the Scriptures of God, may be profitable vnto thousands to the furtherance of them in the way of salvation.

*Aug de trinitate lib. 1. cap. 3.* And though in respect of the great number of tractates about controuersies in religion there may seeme no such necessity of writing: yet as an ancient Father saith: It is profitable that there be many bookes of many persons made



## To the Christian Reader

made of like matters in adiuers stile  
& method, so that they be not con-  
trarie in a diuers faith, that from  
the same the truth may more clear-  
ly appeare to some in one manner,  
to some in an other. For the holy *Scriptura sacra*  
*Scripture* (being the vnsearchable wis-  
dome of God) is such an everflowing *fontis semper*  
fountaine, that though thousands haue  
formerly drawn much from it, yet thou-  
sands that succeed them, haue plen-  
tifull matter to gather from the same, it  
being neuer drawen drie, but ministring  
still to all commers most abundantly.

Againe, the graces, of God are not such *Per gratia*  
as may bee locked vp in our hearts and *foris expressi.*  
kept secret, but burning therein like fire  
they will prouoke vs (to the glory of  
God) to speake with our tongues and  
write with our pens, that thereby wee  
may make others partakers of the same.  
The Sun in the heauens shineth not to  
himselfe alone but to others: the candle  
on the earth also spendeth it selfe for o-  
thers: it is not to be put vnder a bu-  
shell

## To the Christian Reader.

Math. 5. 15.

shell (as saith our Saviour) but to be set vpon a candlesticke that it may giue light to all that are in the house : So must Gods seruants spend those gifts which God hath bestowed vpon them for the publike good of their brethren, and not (like vnprofitable seruants) hide their talents in the ground.

Math. 25. 25.

Albinus in praefat. comment.  
in Iohan.

It hath been long since most excellently said : Sicut lingua loquentis proficit in aure audientis, ita calamus scribētis in oculo legentis, & ad interiora cordis peruenit sensus dirigentis, sicut verba instruētis: The painful readings of the learned, with the profound sentences of the wise, being industriously compacted together, will make to the great profit and inutterable benefit of all such as want these means of learning : which in this tractate (gentle Reader) I haue assaied to doe, besides the discovery of many matters of our aduersaries (perhaps of many not heard of before) to the ouerthrowe of their

Doctorem dicta  
indoctos docti-  
ores reddunt.

## To the Christian Reader.

*their Idolatrous irreligion and that by their owne Authors, as David killed Goliath with his owne sword.* 1. Sam. 17. 51.

*It is the worthy speech of a learned* *Disclam Philip-  
ps Comenes Gall.*  
*Lawyer, that there may bee deliuer-*  
*ed in some treatise & booke not*  
*long in reading ouer, some things*  
*that haue not beene knowen*  
*throughout a mans whole life, nor*  
*many generations before. To this*  
*purpose, many houres, daies, and yeares*  
*haue I seriously bestowed vppon my stu-*  
*dies, and now at last (through gods most*  
*gratious goodnes) I haue prepared the* *Religio Papa  
odio habetur  
ab auctore.*  
*sword of sound doctrine: and (with the*  
*best power I can) I haue brandished the*  
*same to the overthrowe of the Romish*  
*Goliath and all his Philistine Adhe-*  
*rents. For (as a father saith) the holy* *Athanas. con-  
tra Idol.*  
*Scriptures are sufficient of them-*  
*selues for the demonstration of the*  
*truth: the stones wherewith here-*  
*tikes are to bee stoned, are taken*  
*from thence: they are mistresses of*  
*the true faith, anchours of our*  
*stead-*

## To the Christian Reader.

Readfast hope, and props of our  
holy profession. *And as another fa-  
ther speaketh,* The testimonies of the  
*Hieron. in Esai. lib. 5. cap. 24.* holy scriptures are the spirituall ar-  
rowes to shoote against heretikes.

*These aduersaries (with whom I haue  
now to doe) are not onely bewitched  
themselues with the charmes of hell, but  
they runne vp and downe to make others  
Math. 23. 15. cursed Profelites like themselues, like  
mad dogs, who by their byting make o-  
thers mad also: therefore so much the  
more doe I strue against them.*

*Authoris reli-  
gionis expressio.* Moreouer, the meditation of my heart  
is hereby to declare my faith and loue in  
Christ Iesus vnto others, who haue  
tasted of the same grace with mee: and to  
discharge a faithfull heart to God and his  
Church, by offering this my giift into  
*Luk. 21. 2.* the Lords treasury, as the poore wi-  
dowe (mentioned in the gospell) did  
her two mites.

*Authoris des-  
iderium hoc in  
opusculo.* My especiall desire in these my indea-  
nours is: That the truth of God (which  
bringeth saluation to the imbracers  
thereof

## To the Christian Reader.

thereof ) may take place in the hearts of every one that professeth Christ : That love, unity and agreement with other farre and neare in the same truth may dayly bee increased : That loyalty and faithfull obedience to the Lords annointed the kings most excellent maiesty, may every where bee imbraced : That good & godly lawes may conscionably bee executed: That a good conscience and an holy life in all that professeth the gospell may Math. 5. 16. appeare before men, that thereby gods glory may bee aduanced, and the monthes of the malignant stopped.

Thus ( hasting to conclude ) I most humbly beseech the Lord to blesse this worke to every reader of it : to preserue his whole Church vniuersally dispersed ouer the whole earth: to comfort all those that in many places of the world are daily persecuted and put to death for the defence of his glorious Gospell : to shorten the daies of sinne : to destroy the kingdom of Sathan and power of Antichrist : to giue light to them that are as yet

To the Christian Reader.

*yet in darkenes : to finish the number of  
his elect : and to hasten his comming in  
the cloudes : that sinne and all wicked-  
nes confounded, wee may ( being recciu-  
ed to happines ) perfectly glorifie our  
heauenly creatour. Amen.*

Thine in Christ Iesus,

THO. WILLIAMSON.

of  
in  
d  
n-  
ur

N.

A

*The Contents of this Booke.*

*This booke is deuised into 10.  
seuerall Tractates.*

Tractat.	Pag.
1. Of the benefit of Printing.	1.
2. True religion grounded on the word of God.	6.
3. The religion of Rome Idolatrous.	19.
4. The life of Rome detestable.	38.
5. Of faith and workes.	52.
6. The names of Papist and Protestant.	62.
7. The slaunders of Rome against our Church.	72.
8. Of the preheminent authority and office of Kings : and of the duty of faithfull subiects.	80.
9. Of the persecution of the Church of christ, by the red horse of Rome.	100.
10. That those that suffer for the Remish religion, are no more Martyrs, than those that suffer for Arrianisme.	112.



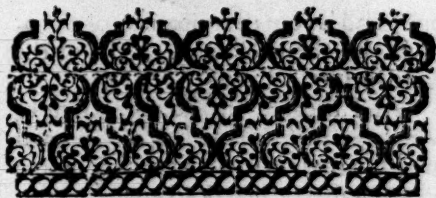


Loe here the forme and figure of the presse  
Most liuely objected to thine eye.  
The worth whereof no tongue can well expresse  
So much it doth, and workes so readily:  
For which let's giue vnto the Lord all praise,  
That thus hath bless'd vs in these latter daies.

T



be  
chi  
so  
his  
do



# THE SWORD

of the Spirit drawen  
against ANTICHRIST.

---

## TRACTATVS I.

*Of the unspeakable benefit of Printing.*



**P**Orasmuch as it hath pleased the Lord of his goodnesse, to mooue my Pen to paper, and that to the Discouerie of the wickednes of the beast of Rome, <sup>a</sup> *that man of sinne*, and <sup>a</sup> 2. Thes. 2. 3.  
 chiefe enemye of the glory of God, and so by consequence to the subuersion of his idolatrous, superstitious, and diuelish doctrine: I purpose to demonstrate the  

**B**

**one,**

2 *The sword of the spirit*

*Veritas magna  
est & preuilet.*

one, and labour the ruination of the other, by the irresistable truth of the word of God.

*Imprimendi sa-  
cultas magnum  
donum Dei.*

And because the excellent Art of *Printing* is no small blessing of God, and no little meanes to the battering downe of the walles of hereticall vngodlinesse: I haue thought good (in a word) to point at the benefit of the same.

*Polid. Virgil.  
de invent. rerū  
lib. 2. cap. 6.*

This inestimable benefit of *Printing* did first <sup>b</sup>begin Anno Domini 1458. The singular benefit that commeth by the Presse, no tongue nor pen can readily expresse: for (as it is truely said)

*Appruius:*

<sup>c</sup> *Imprimit ille die, quantum non scribitur anno.*

*The Presse will doe more in an houre  
Than can the Pen in hundred fower.*

*Librorum im-  
presso magnum  
affert munus  
commodum.*

This worthy science (without all doubt) was ordeined of God, as a principall meane to pull downe the power of *Antichristianisme*. Yea the Lord by the same conueigheth many excellent blessings to his Church: for therby the tongues are vnderstood, holy scriptures expounded, histories revealed, bookees dispersed, the learned Fathers perused, knowledge obteyned, iudgement increased, times compared, the truth discerned, falshood dete-  
sted,

*drawen against Antichrist.* 3

sted, and the word of God passeth daily  
thereby to all parts of the world.

Therefore the holy Scripture printed  
is a most inexplicable blessing of God,  
as the learned Doctor saith :

*¶ Sermo Dei vinax, flammæ, furiasq; re-* <sup>4</sup> *Laurentius*  
*tundit,* *Hunfrid. Doct.*

*Infrangit Stigij tela cruenta Dei.*

*Dux patriæ, comes est vitæ, post secula*  
*index*

*Lex morum, fidei lux, via, norma, salus:*  
*Hunc cape, semper ama, sic te redamabit*  
*Iesus*

*Hunc cape, sit cordi, vita perennis erit.*

Gods lovely word beats backe the flames

And furious fiends of hell:

And breakes that Tyrants bloudy darts,

That there as Lord doth dwell.

The stay of state, the ioy of life,

The iudge of all, is this :

The law of manners, light of faith,

Way, rule, and cause of blisse :

Take this, loue this, and Christ (no doubt)

Will set his loue on thee :

Hold this with feare, and fast beleue

Then happy shalt thou bee.

The Deuill knowing that the maintay-  
ning of the Presse hath been from time

# 4      *The sword of the spirit*

to time the mayming of his kingdome,  
hath often sought the destruction of ho-  
ly writings brought forth by the same  
vnto light : as he did long since by Iohn  
Stokesley Bishop of London, <sup>who caused the</sup>  
<sup>new Testament translated by Mr. William</sup>  
Tyndall to be burned : and <sup>boasted that he</sup>  
had in his time burned 50 heretikes, so ter-  
ming the profetters of the Gospel of  
Christ.

The Deuil also in the *Tridentine Coun-  
sell* stirred them vp to make this vngodly  
Decree, that *No booke for the defence of  
the Euangelicall doctrine should either be  
printed or read.*

But blessed be the Lord for that hee  
hath not suffered iniquitie in this kinde  
to get the vpper hand : that still he doth  
continue the preaching and printing of  
his holy word vnto vs, in despite of Sa-  
than and all his Antichristian instru-  
ments, and let all people that beare  
good will to Sion, say, *Amen.*

1. *Vol. Act. &*  
*monum. prima*  
*edit. fol. 443.*  
*Ibid. fol. 532.*

*Concil. Tri-  
dent. ex Indice  
expurgat.*



Loe here thou hast presented in these scales  
 The worth of trueth and weights of Popish drosse :  
 The word (thou seeest) against them all preuailes  
 Their sword, their keyes, their beades, their crowne and  
 Build therefore on the linely word of ruth (crosse)  
 And then thy soule shall neuer taste of ruth.

## TRACTATUS II.

*True religion grounded on the word of God.*

<sup>a</sup> 1. Tim. 4.1.

*Quamplurimi  
haeretici indices  
oriuntur.*

**B**Ecause (as saith the holy Apostle) <sup>a</sup> the spirit speaketh evidently that in the latter times some shal depart from the faith, giuing heed vnto spirits of error and doctrines of devils: (weeliuing in these perillous times, as may appeare by the innumerable Sectaries, whom Sathan daily sendeth forth, as Iesuits, Anabaptists, Libertines, Brownists, Familists, Arrians, Machinilians, &c.) I purpose in this brieft Treatise (to the confusion of all such heretikes) to declare to all the world, that true religion and vndefiled is onely builded vpon the word of truth, and whatsoeuer erreth from the same carieth headlong to perdition.

The Church of Rome notwithstanding irreligiously reporteth, that <sup>b</sup> the written word of God doth not containe all doctrine needfull to saluation: that the Scriptures are not to determine all the matters of the Church of God, and all the wor-  
ship

<sup>b</sup> D.B.P. in re-  
spons. de tradit.  
pag. 19.



ship and service of God, perteyning there-  
unto, and of faith and religion concerning  
our saluation: calling the Scriptures of God  
for that cause and in that respect most blas-  
phemously, *A nose of waxe, A shipmans hoise,* \* *Albert. Tig.*  
a dead letter, and a leaden rule that may be *in Hierch. lib. 3.*  
applied to any purpose, and that faith *cap. 3.*  
and religion depend not thereupon, for  
they are therein *d* dumbe iudges without  
the authoritie of the Church of Rome. *a Idem contro-*  
*uers. 3.*

Further they affirme that *e* the Scrip-  
ture alledged of Protestants (whom they  
most slanderously call heretikes) is the  
word of the deuill: *f* that the Scriptures  
must follow the Church, and not the Church  
the Scriptures: *g* and that from the doctrine  
of the Romish Church and the Pope the head  
thereof the holy Scripture taketh her  
strength, vertue and authoritie: concluding  
the same otherwise to be *h* a weake and  
false rocke to build the Church upon. *h Rich. Brist.*  
*lib. Motiu. 48.*

The Patrons of the Romish religion  
call the gospell of Christ *Quintum Ex-*  
*angelium*: and taxe the same to be *k* a Par-  
liament religion, a parliament faith, and a  
parliament gospell, and charge it to bee  
worse than the setting vp of *l* Bel, Baal,  
and Beelzebub and all the deuils in hell: *l Thom. More*  
*mil. contra Gu-*  
*liel. Tyndal.*

## 8 The sword of the spirit

and say that the professours of it deserue to be deiected 800. miles into the depth of Hell.

But for the glory of the booke of God (though these hel-hounds do most deuiliſhly disgrace it) wee that professe our selues members of Iesus Christ, are to know; that the Church of God taketh her beginning from the word, for there can bee <sup>m</sup> no Church without faith, and there is no faith but in the word, and <sup>n</sup> there is no word but in the sacred Scriptures: what we <sup>o</sup> read in the word of God for saluation that we beleue: what wee read not (P<sup>t</sup> thoroughly searching the Scriptures) that we beleue not.

▪ Rom. 10. 14.

▪ Rom. 10. 17.

• Ioh. 5. 24.

• Ioh. 5. 39.

True religion is that which hath God and his promises for her shoot-anchor, his word for her warrant, and Christ Iesus for her redemption.

That man (saith that ancient Father <sup>q</sup> Lactant. In. Lactantius) seeth the truth, <sup>q</sup> who with the eyes of his heart beleueneth Gods word: he beareth the truth, who doth fasten in his soule the diuine voices and precepts of life: and he speaketh the truth, who (declaring beauenly things) doth shew forth the power and maiestie of the one onely God.

Against

drawen against Antichrist. 9

Againe in an other place hee saith : *Idem lib. 4.*  
That true religion is said to be that , by the  
which we binde our soules to the worship of  
the one onely God.

Againe hee saith : *sola igitur ecclesia*  
*Catholica est , qua verum cultum Dei reti-* *Idem lib. 4.*  
*net, qua fons est veritatis, qua domicilium fi-* *cap. 30.*  
*des, qua templum Dei , quam si quis non in-*  
traverit, vel a qua si quis exierit , a spe vite  
& salutis aeterna alienus est: That onely is  
the true Church of Christ, which reteineth  
the worship of God, which is the fountaine of  
truth, the house of faith, and the temple of  
God: from which if any be estranged, he is  
farre from life everlasting.

Without the vnderstanding of the  
will of God by his holy and heauenly  
word, our sight is blindnesse, our vnder-  
standing ignorance, our religion super-  
stition, and our deuotion deviation.

For saith a learned Father : *As the* *Basil. lib. 2.*  
*light of a candle being extinguished, there re-* *Spirit. sanct.*  
*maineth nothing in the house but palpable*  
darknesse : euen so the light of Gods word  
beeing taken away, all things in the Church  
must needs be in a lamentable confusion.

The holy Scriptures haue these three  
properties: they are

# 10 The sword of the spirit

Proprietates

Sacrarum scrip-  
turarum tres.

1. pura: without vntueth.
2. integra: alone sufficient for salua
3. stabiles: tion. permanent for euer.

Psal. 119.

105.

Exod. 13. 21.

The word of God ( as saith the Psal-  
mist ) *is a lanterne to our pathes , and a  
light vnto our feet : it is a pillar of fire to  
direct vs to the euerlasting Chanaan of hea-  
uen : It is profitable in all estates and  
conditions of life, in prosperitie , in ad-  
uersitie, in life and in death : it doth com-  
fort the sad , vphold the weake, direct  
them that erre, correct offenders, inform  
the ignorant, reforme the vitious , con-  
firme the vertuous : It is profitable ( saith  
Saint Paul ) to teach, to convince, to correct,  
to instruct in righteousness, and to make per-  
fect the man of God to all good workes. Yea  
( in a word ) the word of God is the high  
way to heauen.*

Efficacia verbi  
Dei.

2. Tim. 3.

16. 17.

In commendation whereof a late and  
reuerend Writer speaketh thus :

7 Ioh. Reni.  
Doct. Theol.

*Th' Apostles with this doctrine sweet  
Of Christ their Master fed,  
By preaching first, by writing next  
To Nations all it spread.  
And these bookes hath the holy Ghost  
Set forth for mortall wights,  
That wee in course of faith and life,*

*Might*

Might follow them as lights.

Anaunt all yee, who brain-sicke toys

And fancies vaine defend,

Who on humane traditions

And Popes decrees depend.

The holy written word of God

Doth shew the perfect way,

Whereby from death to life arise,

From curse to blisse wee may.

Yea Saint Augustine saith thus much  
in reuerence of the word of trueth :

<sup>a</sup> Read onely to vs out of the Law, out of the  
Prophets, out of the Psalmes, out of the Gos-  
pell, and out of the writings of the Apostles,  
and wee will beleene you.

<sup>a</sup> Aug. de uni-  
tat. eccles. cap. 6.

Againe this holy Father saith : <sup>a</sup> In re-  
ligion we haue not to doe with any but with  
God and his word.

<sup>a</sup> Idem lib. de  
vera relig. cap.  
55.

Againe, an other Father saith : <sup>b</sup> None  
ought to perswade in matters of faith, but  
the writings of faith, the holy Scriptures.

<sup>b</sup> Tertul. de  
prescript. ad-  
uers. heres.

Yea Basil also testifieth, that whatsoe-  
uer is not according to holy Scriptures  
is sinne : <sup>c</sup> Si quicquid ex fide non est, pecca-  
tum est ( sicut dixit Apostolus ) fides vero  
ex auditu, auditus autem per verbum Dei:  
ergo quicquid extra diuinam Scripturam est,  
cum ex fide non sit, peccatum est : If what is

<sup>c</sup> Basil. Elibe.  
r. g. 80.

not

## 12 The sword of the spirit

not of faith bee sinne, and if faith bee by hearing, and hearing of the word: then what so ever is beside the word, and so by consequence not of faith, is sinne.

<sup>d</sup> Orig. hom. l. 58.

An other Father saith, <sup>d</sup> *scriptura sunt ostium quae nos ad Deum ducunt, & nobis eius cognitionem aperiunt: ipsa oves faciunt, ipsa custodiunt, neq. lupos irrumperere permittunt:* The holy scriptures are the doore, wherby we are brought to God and his knowledge: they are they that make vs the sheepe of Christ, and preserve vs from the furie of the wolfe.

<sup>e</sup> Chrysost. in 2. ad Corinth. humil. 13.

Saint Chrysostome calleth the holy Scripture, <sup>e</sup> *The most exact ballance, the perfect rule and iudge of all doctrine.*

<sup>f</sup> Ignat. epist. ad Philippens.

Whereupon the godly Martyr saith, <sup>f</sup> *omnis qui dixerit prater ea, quae tradita sunt à Christo & Apostolis, tametsi fide dignus sit, tametsi ieiunet, tametsi virginitatem servet, tametsi signa faciat, lupus vobis appareat in grege ouium, corruptionem faciens:* Whosoever speaketh any thing beside that which is deliuered of Christ and his Apostles, though he seeme neuer so holy, hold him for no better than a wolfe among a flock of sheepe.

Lactantius considering the worth and excellencie

excellencie of the word of God ( *See be- Rom. 1. 16.*  
 ing the power of God to saluation ) *h* exhor- *h* Lactant. in  
 teth all persons without any difference vnto *proamio* Insi-  
 the banquet of the same. *ut.*

The Deuill (knowing to his sorrow,  
 that the word of God is the onely power  
 that ouerthroweth his kingdom) cannot  
 endure that any should embrace the  
 same, as saith a Father : *i* *Demonibus est i* Orig. in Num.  
*super omnia genera tormentorum , & super humil. 27.*  
*omnes penas, si quem videant verbo Dei ope-*  
*ram dare, scientiam diuina legis & mysteria*  
*scripturarum intentis studiis perquirentem :*  
*in hoc eorum omnis flamma est, in hoc urun-*  
*tur incendio, possident enim omnes, qui ver-*  
*santur in ignorantia: It is death to the De-*  
*uill when he perceiueth that any embrace the*  
*word: for hee possesseth all that remaine in*  
*ignorance.*

The blinde and superstitious Papists  
 ( *erring from the way of truth, the light of a* *Wisd. 5. 6.*  
*righteousnesse not shining vpon them* ) are  
 like that cursed Apostata, *Julian* by  
 name : It is recorded that *Saint Basil* Bi-  
 shop of *Casarea*, sending to *Julian* the  
 Emperour ( who warred against the *Perfi-*  
*ans* ) a present of five barley loaves, was  
 requited at his hands with a bottle of  
 hay :

# 14 The sword of the spirit

hay : whereunto the holy Bishop answered ; <sup>1</sup> Wee send vnto thee, such as we doe eat

1 ExPoly-

chron.lib.4 cap.

and doth nourish : and thou sendest to vs that

48. which choakerh, and such as beasts eate. So

wee send to the enemies of the Gospell, the bread of life, the truth of holy writ : but they againe to vs, the choaking hay of humane traditions and pestiferous inventions.

= Chrysost.de  
penitent.hom.

58.

<sup>m</sup> Gold, siluer, and precious stones, is true faith and doctrine according to Christ, builded vpon his word, this is the bread wee send them: but timber, hay and stubble is the trafficke of humane traditions; which the fire, that is, the word of God will consume, this is the hay they send vs.

Ecclesia Angli-  
cana vera Ec-  
clesia Christi, &  
santum mudo  
scripturas am-  
plectitur.

The Church of England ( blessed be Gods mercy for the same ) directed by the finger of God hath chosen the best part, being wholly guided by the liuely word of trueth, defying all error and heresie : but man ( or rather Deuill ) is the gouernour of the Church of Rome.

Expressio & fi-  
dei & doctrine  
eiusdem Eccle-  
siae.

This is the confession of the doctrine of the Church of England according to the word of God : <sup>a</sup> It doth call ( in her prayers)

<sup>a</sup> Ioh. 14. 13.



prayers) onely upon God in the name of Ie-  
 su Christ: <sup>o</sup> it acknowledgeth but one medi- <sup>1. Tim. 2. 5.</sup>  
 ator, advocate, and intercessor unto God the  
 Father, and that is Iesus Christ the righte-  
 ous: <sup>p</sup> it confesseth but one head over her, <sup>p</sup> Ephes. 1. 22.  
 and that is our Lord Iesus Christ: <sup>q</sup> it gran- <sup>q</sup> Heb. 9. 28.  
 teth but his one sacrifice for the remission of  
 sinne: <sup>r</sup> it affirmeth that the holy scripture is <sup>r</sup> Rom. 3. 22.  
 a sufficient doctrine for the saluation of the  
 faithfull: <sup>s</sup> it holdeth that faith alone doth <sup>s</sup> Gal. 2. 16.  
 iustifie vs before God: <sup>t</sup> it receiveth no strange  
 doctrine: <sup>n</sup> it acknowledgeth two sacraments  
 and no more; and it ministreth the Lords  
 Supper according to Christs institution in  
 both kindes to the Christian communicants:  
<sup>z</sup> It maketh no superstitious difference of <sup>z</sup> Rom. 14. 17.  
 meats, <sup>y</sup> it permitteth freely to marry, <sup>z</sup> and <sup>y</sup> 1. Cor. 7. 2.  
 holdeth marriage lawfull among all men as <sup>z</sup> Heb. 13. 4.  
 well the Clergie as Laity: <sup>a</sup> it hath all things <sup>a</sup> 1. Cor. 14.  
 uttered to edification in a known tongue: <sup>15.</sup>  
<sup>b</sup> it abhorreth the use of images in the wor- <sup>b</sup> Leuit. 26. 1.  
 ship of God: <sup>c</sup> it bleeneth present iudgement <sup>c</sup> Heb. 9. 27.  
 after death, no purgatorie, nor limbus pa-  
 trum, nor no such trumperie: but is reso-  
 lutely perswaded that the soules of the  
 elect after death are receiued to glory,  
 and the soules of the reprobate cast  
 downe to destruction. These are not  
 the

16 *The sword of the spirit*

the vaine speculations and imaginarie  
fantasies and doctrines of mens doting  
brayne, nor humane and popish inven-  
tions, but the pure veritie of God, and  
the euident doctrine of the scriptures:  
the which shall iudge and condemne at  
the last day all the aduersaries therof,  
Necessarie for all persons to be-  
leeue, and also to main-  
taine vnto death.

But the Church of Rome belee-  
ueth and maintaineth the  
contrary to their vtter  
damnation:

As shall be shewed in the fol-  
lowing Tractate.

Loe h  
that  
to dis  
than  
their  
refe

Loe



Loe heere thou seest the blindenes of the Pope  
 that worships God in sacrifice of Masse:  
 so dim'd in minde, that at noone day hee grope  
 than Pagans worse, that knew not what God was:  
 their lights, crosse and abhominacion  
 hee goes to Christ his death and passion.

Andreas  
Crassonius in  
abominatio-  
nem Misse.

Aurea pontificum pereuntia numina Misse,  
Flete sacerdotes, aurea Missarunt:  
Aurea Missarunt, quia semper vāda spreuit  
Sancta salutiferi dogmata cuncta Dei.  
Missa etiam celeri penetrans pede Tartara,  
Flete sacerdotes, aurea Missarunt, (dixit  
Quisquis amas verumq; Deū, uerūq; salutē  
Vine, vale, ride, glauderq; Missarunt.

The Masse-priests weepe for woe to see  
Their golden god thrown downe,  
Which Popes set up: their golden Masse  
Is banisht euery Towne.  
The golden Masse is perisht quite,  
Because she did despise  
Gods holy word: and in the ste. d  
Sold baggage, trash and lyes.  
Yea euen the Masse it selfe gone downe  
With hastie steps to hell,  
Doth bid her soule-priests for her losse  
Weepe, mourne, lament and yell.  
But thou that doest the true God loue  
And true soules health alone,  
Linc, laugh, reioyce, farewell, be glad  
The golden Masse is gone.

## TRACTATVS III.

*The religion of Rome idolatrous, and contrary to the word of God.*

**T**Hat the <sup>a</sup> *whore of Babylon may no* <sup>a</sup> *Reuel. 17.1.*  
*longer preuaile with the cup of her for-* <sup>2.</sup>  
*nication*, but that all the world may take  
 heed of her deadly wine shee offereth  
 them to drinke, I purpose in these few  
 lynes following to discover the abhomi-  
 nation of her detestable and damnable  
 traditions: Yet with a brazen face shee  
 maintayneth them, making them equall  
 or aboue the holy Gospel of Christ, and  
 vaunteth (with the spirit of lying) of the  
 worth and excellencie of them: as in a  
 petition presented to the Kings most ex-  
 cellent Maiestie doth at large appeare,  
 on this manner following:

<sup>b</sup> *That her religion is venerable for anti-* <sup>b</sup> *In supplicat.*  
*quitie, maiesticall for amplitude, constant for* *ad illustriss. re-*  
*continuance, irreprehensible for doctrine, in-* *gem Iacobum,*  
*ducing to all kinde of vertue and pietie, dis-* *Testimonia hec*  
*swading from all sinnes and wickednesse, are* *omnia Romano*  
*ligion beleueed by all primitive Pastors, esta-* *ecclesia omnino*  
*mandata.*

blished by all æcumenicall counsels, upheld by the ancient Doctōrs, maintayned by the first and best Christian Emperors, recorded alone in all ecclesiasticall histories, sealed with the blood of millions of Martyrs, adorned with the vertue of so many confessors, beautified with the puritie of thousands of virgins, conformable to naturall sense and reason, and finally so agreeable to the sacred text of Gods word and gospell, that shee onely is the professōr of these markes of the true Church, and of the rich treasures of God.

Againe it is affirmed of the Patrons of the Romish Church, and among the rest by one of them in writing: *that the holy scriptures, the approoved traditions, the sea apostolike, the generall counsels, the ancient fathers, the ecclesiasticall histories, christian lawes, diuine miracles, heauenly visions Gods church and all doe make for them.*

Moreouer their religion is in all their writings adorned with the names of God of Christ, of Iesus, of the holy Ghost, of the Church, and with other good words, making great shew of holinelle and deuotion.

If these reports were true, then honorable and thrice blessed were the profession

*Papiste sensu non spiritali ducuntur.*

*\* Rich. Brist. Motiu. 18.*

*Et vana & falsa iactatio.*

*Angelica verba, facta autem diabolica.*

lion of Rome : but they are so far from following the truth, as they are the most idolatrous heretikes in the world.

The ancient Fathers define them to be heretikes <sup>d</sup> that vnderstand the scripture <sup>d</sup> Hieron. in a-  
otherwise, than the holy Ghost teacheth, the <sup>pist. ad Galat.</sup>  
author and penman of them : <sup>e</sup> & heresie <sup>a</sup> Robert Gros-  
to be a sentence, iudgment, and way, chosen <sup>head episcop.</sup>  
and followed contrary to the holy scriptures, <sup>Lincoln.</sup>  
openly taught, stiffely defended and wilfully  
received.

Three things alwaies concurre and meet together in heresie,

- |   |                   |   |
|---|-------------------|---|
| { | 1. false belief.  | } |
|   | 2. peruerse will. |   |
|   | 3. obstinacie.    |   |

In hereticis haec  
intra semper con-  
current.

Such heretikes are all they that follow the doctrine of Rome, which is altogether contrary to the word of the Lord.

The ten commandments of the moral law of God, are repealed by the Church of Rome : It maketh other Gods beside the true and everliving God, against the first commandment : It erecteth images to be worshipped, against the second : It teacheth to sweare by Saints, and by the idolatrous Masse, against the third : It sayeth to the Lords day, other feasts to Saints,

*Decalogum Do-  
mini Papiste  
impio pertur-  
bant.*

*Quid sceleris  
non defendit  
iniqua Rama?*

against the fourth : It teacheth the Clergie  
immunitie, and not to be subiect to magistra-  
cie, against the fift : It establissheth a fan-  
ctuarie and priuiledged places for murthe-  
rers, against the sixth : It defendeth stewes  
and setteth up brothell houses, against the  
seuenth : It maintaineth theft by their spiri-  
tuall merchandize of their agnus Dei, par-  
dons, Masses, &c, against the eight : It  
beareth false witnesse by teaching errors and  
lies, against the ninth : It teacheth concu-  
piscence to be no sinne, against the tenth.

*Math. 20. 25*

They maintaine the <sup>f</sup> Popes suprema-  
cie, & Latine seruice, <sup>h</sup> Prayers for the dead,

*26*

*1. Cor. 14. 11.*

*1. Thess. 4. 13.*

*1. Iohn. 1. 7.*

*Coloss. 2. 23.*

*Math. 19. 11.*

*Heb. 10. 10.*

*Plutarch. in*

*Numa Pompil.*

*Po'lan in*

*Onem. lib. 6.*

*Titus Livius in*

*Decad. 1.*

*Titinel. lib. 1.*

*Decad. 1.*

*In epistola M<sup>r</sup>.*

*Ioh. Bradf. ad*

*Cambridge.*

<sup>i</sup> purgatorie, <sup>k</sup> pilgrimages, <sup>l</sup> single life, cru-  
cifixes, beades, mentals, with their <sup>m</sup> execra-  
ble and idolatrous Masse, which is about  
all the rest adored with their Masse-gar-  
ments, <sup>n</sup> their holy water, their lights, their  
crossings, their shauen crownes, their mu-  
sicke, with other the like abominations.

Mr. Iohn Bradford who gaue his life  
against the Idolatrous Masse, said there-  
of, ° That there was neuer any thing upon the  
earth, so great and so much an aduersarie to  
Gods seruice, to Christs death, passion, priest-  
hood, sacrifice, and kingdome, to the ministe-  
rie of the Gospell, to the word and sacra-  
ments



ments, to the Church of God, to repentance, faith, and all true godlines, as the Idolatrous and blasphemous Masse.

This Romish religion is a madde and deuillish religion ; for Popes are founders, decrees, lawes, traditions, scriptures, saluation vncertaine , faith ignorant, *Non possum* workes meritorious, mediators many, *non mirari, quæ* the Pope exalted , the host adored, *Romam demen-* Christ Iesus troden vnder foot , the ma- *ta cepit.* gistrate contemned, treason and murther maintayned , adulterie and stewes licen- sed , periurie and dissembling equiuoca- tion iustified: all which prooue that they are fully possessed & with Machiuell their *p Machiuel* countrymans precepts. *lib. de princip.*

The religion of Rome is a frantike and mad religion, as saith a father: *¶* who- *¶ August. de* soeuer seeth not the benefites & graces of God *ciuitate dei.* in the gospell of Christ, is blind & wretched, whosoever doth not extoll the same, is un- gratefull and wicked : and whosoever doth withstand the same ( as who seeth not the Church of Rome to doe ) is desperate frantike and mad.

Mad they are to follow the Marcio- nites and Valentimians , *¶* who affirme that *¶ Irenæus lib. 4.* Christ had a phantasticall body : Mad they *contra hæres.*

- are to folowe the *Ebconites*, <sup>f</sup> who affirmed that saluation cannot by faith onely in Christ Iesus be had: Mad they are to follow the *Pelagians* and *Catharists*, <sup>e</sup> who boasted of their workes, merits, and inherent righteousness: Mad they are to follow the *Basilidians* & *Carpocratians*, <sup>u</sup> who are worshippers of images and of Saints: Mad they are to follow the *Colliridians*, <sup>x</sup> who were worshippers of the virgin *Mary*: Mad they are to follow the *Anthropomorphites*, <sup>y</sup> who described God in the forme of mans body: Mad they are to follow the *Tatians* and *Manichees*, <sup>z</sup> who basely esteemed of marriage, forbidding the same to their holy men and elect persons, and abridged the people of the cup in the supper of the Lord: Mad they are to follow the *Montanistes*, <sup>a</sup> who taught that small sinnes after this life were purged and soules deliuered: <sup>b</sup> who made difference of meates, and appointed lawes for fasting, teaching that all necessary doctrine is not contained in the holy Scriptures for saluation: Mad they are to follow the *Donatists*, <sup>c</sup> who affirmed that the Church of God was only with them in *Africa*: they follow also the *Oseni*, that praied in an unknowne tongue: Moreouer their madnes appeareth
- <sup>f</sup> Euseb. Lib. 3. cap. 27.  
<sup>e</sup> August. contra Iulian. lib. 3. cap. 5.  
<sup>u</sup> Irena. lib. 4. cap. 23.  
<sup>x</sup> Epiphani. heres. 24.  
<sup>y</sup> Isodor. lib. de heres.  
<sup>z</sup> Epiphani. heres. 46.  
<sup>a</sup> Leo Serm. 4. de quadrages.  
<sup>b</sup> Tertull. lib. de anima.  
<sup>c</sup> Epiphani. heres. 48.  
<sup>d</sup> Euseb. lib. 8. cap. 14.  
<sup>e</sup> August. contra epist. Petilian. cap. 3.  
<sup>f</sup> Epiphani. Catalog. heres. 19.

reth euery where in their *Remiss* testament, worthily confuted by that reuerend diuine *Master Doctour Fulke*. These things being seriously examined of them, mee thinkes they should bee ashamed (<sup>d</sup> were they not giuen ouer to a reprobate sense) to make this one of their glorious maxims<sup>e</sup> that their Church cannot erre; but that <sup>f</sup> *Roma* should bee imperatrix columna veritatis, & speculum & exemplum omnium ecclesiarum: the cheife commander of all the world, the pillar of truth and the prime example of all churches.

Did not their church erre, when <sup>g</sup> *Marcellinus* their head sacrificed to the Idols of the gentiles? Did not their church erre, <sup>h</sup> when their head *Liberius* turned *Arrian*? Did not their church erre, when their head <sup>i</sup> *Anastasius* the second communicated with <sup>j</sup> *Photinus* the heretike, & became an *Acatian*? Did not their church erre, <sup>k</sup> when their head *Vigilius* prooued an *Eutichian*? Did not their church erre, <sup>l</sup> when *Honorius* was infected with the heresie of the *Monothelites*? Did not their church erre, <sup>m</sup> when one of their Popes namely *John 22.* affirmed, that the soule died with the body?

Alas miserable and bewitched heretikes,  
how

*Gulielmus Fulke*  
contra. *Greg.*  
*Martin.*

<sup>d</sup> *Rom.* 1. 28.

<sup>e</sup> *Distinct.* 19.  
in N. uo.

<sup>f</sup> *Ibidem*  
*Scriptum.*

<sup>g</sup> *Platin.* de  
*Rom. Pontific.*

<sup>h</sup> *Hieron.* in  
*Catal.*

<sup>i</sup> *Distinct.* 19.  
*Anast.* fuz.

<sup>k</sup> *Platin.* de  
*Rom. Pontific.*  
<sup>l</sup> *In Breviar.*

<sup>m</sup> *Concil.* *Roman.* sub *Adrian* 2.

<sup>n</sup> *In append.*  
*Concil. Constantin.*

• Math. 15. 14.

how shall they escape the damnation of hell : Alas, *if the blind lead the blinde,* hell and destruction wilbee their portion to drinke.

• *August. in tractat. de verbis Domini serm. 16.*

A blinde and miserable people ? that cannot distinguish the times, nor vnderstand the truth of holy scriptures : that make no difference betwixt the *law* and *gospel*, *faith* and *workes*, *petrus* and *petra*, *grace* and *merits*, the *inward man* and the *outward man*, *Gods free election*, and *mans free will*, and to attribute vnto euery of them, that which appertaineth to them.

• *Theod. Beza in epistol.*

They may behold the wickednesse of their religion (as in a looking glasse) in the ingrauen stone worke of *Argentine*, for it is recorded that vppon the porch-wall of the tower of the said city, was ingrauen, *A foxe standing at an altar singing Masse, and the wolfe helping him* : a fit picture for so deuilish a profession.

• *Ex festis Dominic. 4. quadragesimae.*

Moreouer in their booke of great esteeme it is recorded, that a rich Baker casting a loafe at a beggars head, with these charitable wordes, *take it and the deuill stopp thy mouth*, that neuer in his life time did any good worke, Dying : for  
the

the same good deed was receiued into the kingdome of heauen.

Againe<sup>r</sup> that a Cannon hauing plaid the whoremaster and dying the same day, was by the meanes of our lady saued.

<sup>1</sup> Ex f. β. son-  
cept. beat. Mar.  
virg. fol. 79.

Againe<sup>r</sup> that a certaine woman playing the harlot, and afterward dying, the deuils stroue for her soule, for that shee had donne no good worke all her life time: yet neuerthelesse shee was saued, because once shee had set up a candle before the image of our lady, and had praied vnto her.

<sup>1</sup> Ex lib. pra-  
dicti fol. 113.

Againe<sup>r</sup> that a bird persued by an haulke, crying Saint Thomas, Saint Thomas, was presently deliuered, and the haulke slaine.

<sup>1</sup> Ex f. ff. nar-  
rat. 1. fol. 101.  
de Sanct. Tho.  
Canuariens.

Yea these wicked bookes were so highly set by, as they were read in their churches to the instruction of the people.

Truly this misery of blindnes, ignorance, and seducing was so great, that no pen, can expresse it, nor tongue speake it, nor heart well thinke it. And for the maintenance of this their erroneous religion, they fondly boast of the Antiquity thereof: but if they would put on their Spectacles, and seriously search the Scriptures<sup>r</sup> wherein onely life eternall is to

<sup>1</sup> Ioh. 5. 39.

bee

y Ioh. 4. 24.

bee had, they shall finde their religion of no such continuance, though too long it hath been sprung vp, the more is the lamentation of all those that y *serue the Lord in spirit and truth.*

The holy *Patriarches, prophets, and Saints of the old testament*, acknowledged no such religion: they made not matrimonie nor Priesthood sacraments: they acknowledged no auricular confession necessarie to saluation: they abhorred worshipping of images, and vsed no prayers to saints: they beleeued no Purgatorie: they knew no such Antichristian deuises but worshipped the onely Lord God in spirit and in truth.

▪ *Tertull. lib. 4. contra Hermogin. Aug. lib. de Christian. doctrin. lib. 3. cap. 9.*

▪ *Aug. lib. conf. 3. cap. 10.*

▪ *Epiph. in epist. ad Ioh. Hierosolym.*

▪ *Amb. sup. epist. ad Rom. cap. 1.*

▪ *Aug. de ciuitat. dei. lib. 13. cap. 18.*

Of the like mind were the *Apostles of the new testament*, as it appeareth in all their holy writings.

Many of the ancient fathers vtterly distasted this Romish Pagan religion, as may appeare at large in their writings <sup>2</sup> *they acknowledged but two sacraments in the church of Christ, Baptisme & the supper of the Lord*: <sup>a</sup> *they condemned auricular confession*: <sup>b</sup> *they mislaked the erection of images*: <sup>c</sup> *they disallowed invocation to saints*: <sup>d</sup> *they beleeued no Purgatory*: but that the iudgement

iudgement either of absolution to saluation, or of condemnation to eternall perdition, is executed vpon euery soule departed. And diuers of the ancient Counsels, being assembled together, stood for the truth of God: *As the Elbertine Counsell* against images: <sup>e</sup> the *Au-* <sup>\* Can. 3.</sup>  
*riscane Counsell* against freewill: <sup>f</sup> the *A-* <sup>f Can. 27.</sup>  
*fricane Counsell* against the Bishop of Rome his supremacy: <sup>g</sup> the *Nicene* and <sup>g Can. 1.</sup>  
*Gangrensen Counsell* against single life: <sup>h</sup> the *Ancyran Counsell* against the difference of meates: and diuers other counsels did stand for the truth against Pope and Popery. <sup>h Can. 27.</sup>

From hence I most truley conclude that (they hauing not their religion from the Patriarches, Prophets, Apostles, nor Fathers of the primitiue church) their religion is not of that antiquity, that they would haue it.

Their religion they had ( especially about the Masse ) <sup>i</sup> from a pagan, heathen <sup>i Plutarch. in</sup>  
and notable Idolator, namely *Numa Pom-* <sup>Num. Pompil.</sup>  
*pilius*, and from other the like Gentiles.

It may well bee said against them, that which the ancient father speaketh a- <sup>k LancAnt. in</sup>  
gainst the Heathens and Gentiles: <sup>k Non</sup> <sup>Bitur. lib. 1.</sup>  
<sup>ergo</sup> <sup>cap. 23.</sup>

*ergo isti gloriantur de suorum sacrorum vetustate, quorum & origo, & oratio, & tempora deprehensa sunt: Let them not glory of the antiquity of their religion, whose time and beginning is very well knowne. So (concerning the Romish religion, and every of the parts thereof, the ages and times when first the same did spring vp) is<sup>1</sup> at Large recorded by Polidorus Virgilius.*

<sup>1</sup> Polidor. Virgil. in lib. de Inuent. rerum.

Thus it appeareth that the religion of Rome is a new deuised religion, & long, after the old religion of the word of truth: if these blinde people therefore would gladly bee guided by <sup>m</sup>the old way which is the true and good way, and walke therein, I turne them to the prophet Ieremy, who plainly sheweth the same.

<sup>m</sup> Ierem. 6. 16.

The heresie of the church of Rome being thus euery way laid open, no meruaile if it bee generally maintained of the professours of the true church of God, that the sea of Rome is the sea of Antichrist, and that the Pope of Rome is Antichrist himselfe.

This is not onely concluded of by the professours of the truth in these daies, but confirmed by the sentences of many ancient fathers.

*Behold*



1. Thes. 2. 3.

The Man of  
sinne. the sonne  
of perdition.

vers. 4. is called  
God, is Worshipped



Behold & see a monster in his kinde  
One wretched head, adorn'd with triple crowne:  
In hand a globe, on backe a cope wee finde  
Richly bedeckt with pearle & pretious stone:  
Now let all iudge whom this should represent  
But e Antichrist himselfe by all consent.

Antichrist

## 32      *The sword of the spirit*

<sup>a</sup> *Jrenaus lib.*  
*5. cap. 25.*

<sup>a</sup> *Antichrist must bee λατρίκος, a latine Man, having all his religion, service of God, and decrees in the latine tongue : but the Pope of Rome is such a one : ergo the Pope of Rome is Antichrist.*

<sup>o</sup> *Origen. homil.*  
*30. in Math.*

<sup>o</sup> *Hee that sitteth in the temple of God, boasting himselfe as if he were God, is the great Antichrist among other Antichristes: but the Pope of Rome doth so : ergo the Pope of Rome is Antichrist.*

<sup>p</sup> *Hieron. ad*  
*Algas. quæst.*  
*11.*

<sup>p</sup> *Antichrist, who shall set in the church of God shall spurne vnder his fecte all the approved and true religion of Christ, and shall make the same subiect to his power and authoritie : but the Pope of Rome doth labour this : ergo the Pope of Rome is Antichrist.*

<sup>q</sup> *Idem ad*  
*Marcel. in trefat. lib. de spirit. sanct. Revelat.*  
*17 9.*

<sup>q</sup> *Antichrist shall bee of the city described by the 7. hills, in the revelations : but Rome and none but Rome is thus scituated among 7. hills : ergo Rome is the seate of Antichrist.*

<sup>r</sup> *Chrysost. hom.*  
*49. in Math.*  
*cap. 24.*

<sup>r</sup> *Antichrist shall come, in the vizard of holines and of miracles, of superstitious and counterfeited godlines, the which shall bee described by the holy scriptures : but in the former part of this treatise, I have prooved throughly all these things against the*  

*Pope*

Pope of Rome: *ergo* the Pope of Rome is Antichrist.

<sup>1</sup> Antichrist shall labour to pull unto him- <sup>1</sup> Idem super  
selfe the empire both of man, and God: but <sup>2. Thes. cap. 2.</sup>  
this the Pope of Rome doth: *ergo* the  
Pope of Rome is Antichrist.

<sup>2</sup> Antichrist is a lser, making profession of <sup>1</sup> Aug. in epist.  
Christ, and yet denying him in effect: but <sup>Ioh. tract. 3.</sup>  
the beast of Rome doth all this: *ergo* the <sup>& 6.</sup>  
Pope of Rome is Antichrist.

<sup>3</sup> Hee sheweth himselfe to bee Antichrist, <sup>1</sup> Idem in epist.  
which calleth peopl unto him, and promiset <sup>Ioh. tract. 1.</sup>  
those things, which only are to bee sou <sup>ht for</sup>  
at the hands of God: but the Pope of  
Rome (like a blasphemous wretch)  
doth this: *ergo* the Pope of Rome is An-  
tichrist.

<sup>4</sup> Antichrist shall say, hee is God, and shall <sup>1</sup> Anselm. in  
make himselfe to be worshipped as God, and <sup>2. Thess. 2.</sup>  
shall promise the kingdome of heauen: but  
the Pope of Rome (wicked beast as hee  
is) doth all this: *ergo* the Pope of Rome  
is Antichrist.

<sup>5</sup> Antichrist the sonne of perdition, shalbee <sup>1</sup> Robertus  
possessed with the pride of Lucifer, whom God <sup>Griffthead epi-</sup>  
shall destroy with the breath of his mouth: <sup>scop. Lyncoln.</sup>  
but the Pope of Rome is thus puffed vp: <sup>epist. adversus</sup>  
*ergo* the Pope of Rome is Antichrist. <sup>Innocent. 4.</sup>  
<sup>Anno 1241.</sup>

# 34 The sword of the spirit

Againe that the Pope of Rome is Antichrist, it may throughly appeare in this subsequnt comparifon of him with our Lord and fauidour Iefus Chrift.

▪ Ephes. 1. 22.

In proem. de-  
cret.

▪ Rom. 8. 10.

Diſtinct.

▪ Math. 5. 1. 2.

Hieron. Sau.  
cum alijs.

▪ Act. 11. 26.

N. D. lib. de  
3. conuerſ.

▪ Math. 11. 28.

Vide Act. &  
Monum. de fra-  
tre Tecel. fol.

403.

▪ Math. 8. 16.

Diſt. de confe-  
crat.

▪ Math. 8. 20.

Idelib. Cere-  
mon. R. man.

▪ Math. 17. 27.

Diſt. 63 Tibi.

▪ Ioh. 18. 36.

R. b. r. t. u. s. Lys-  
enf.

▪ Math. 27. 29.

Diadem Pap.

▪ Luk. 4. 18.

Diſt. 22. Com-  
plicit.

2 Chrift is the head of the church: So is

11. the Pope made by his decretals. 2 Chrift

gimeth influence by his ſpirit to his Church:

So doth the Pope by his ſpirit to his

church. 6 Chrift was a preacher and taught

the people: The Pope is no preacher but

perſecuteth them. 7 Chrift hath his mem-

bers called Chriftians: The Pope hath his

members called papifts. 8 Chrift forgiv-

eth finnes through his mercy freely: The

Pope doth the ſame by his pardons well

paid for. 9 Chrift as God expelleth euill ſpi-

rits: The Pope doth the ſame by his

coniured holy water. 10 Chrift was poore

and went on foote: The Pope is rich and

caried on mens ſhoulders. 11 Chrift paid

tribute to Caſar: The Pope taketh tri-

bute of Caſar. 12 Chrifts kingdome was

not of this world: The Popes kingdome

is of this world. 13 Chrift did weare a crowne

of thornes: The Pope doth weare a triple

crowne of gold and pearle. 14 Chrift

practiſed the ſpiritual ſword onely: The

Pope practiſeth the ſpiritual and tem-

porall.

porall; <sup>1</sup> Christ being God, called the ho- <sup>1</sup> Reuel. 4. 8.  
liest of holiest: The Pope a wretched man <sup>In submiss. / a-</sup>  
is called the most holiest of the holiest, <sup>lutat.</sup>  
*Christ washed his disciples feet:* The Pope <sup>Ioh. 13. 5.</sup>  
hath his feet killed of the greatest Mo- <sup>Ex Ceremon.</sup>  
narches, <sup>Muth. Paris.</sup>  
<sup>in Chron.</sup>

Thus at large haue I most truly de-  
clared the wretched estate of the church  
of Rome in regard of the horrible here-  
sie thereof, and yer notwithstanding this  
impious and shames sea, wilbee called  
"The unsupported spouse, the unerring vicar," <sup>N. D. 3.</sup>  
the queene of Churches, & head of Princes <sup>conuers.</sup>  
and kingdomes.

But forasmuch as Rome is, that <sup>a</sup> great <sup>1</sup> Reuel. 17. 1.  
whore with whom all the kings of the earth <sup>2.</sup>  
haue committed fornication: forasmuch as  
shee hath made <sup>o</sup> all nations drunke with <sup>1</sup> Reuel. 18. 3.  
the deadly wine of her poisoned traditions:  
forasmuch as shee hath deceived all peo-  
ple with her bellish enchantments: for-  
asmuch as shee is a denne of devils and  
a cage of uncleane birds: forasmuch as shee <sup>1</sup> Reuel. 18. 2.  
hath <sup>1</sup> shed the blood of many christian <sup>1</sup> Reuel. 16. 6.  
Saints, & murthered Christ in his mem-  
bers, and still continueth in all these her  
abominations: I beseech all men brea-  
thing<sup>r</sup> ( by the tender mercies of God ) to <sup>1</sup> Rom. 12. 1.

# 36 The sword of the spirit

take heed of this Idolatrous religion,  
which whosoever imbraceth shall haue  
his portion with the beast and the false  
prophet, who shall bee taken both alive and  
cast into the lake that burneth with fire and  
brimstone: concluding with the speech of  
a reuerend learned diuine:

Ioh. Reinsl.  
Doct.

A place of haunt for hellish sprites  
Is babylon saith Iohn:

Art thou desirous to bee sauid

From babylon bee gone.

The wiles and trickes of Babylon

Rome on it selfe doth take;

Then if yee seeke eternall life

See that yee Rome forsake.

This hath the noble Germans done

Bidding the Pope adue:

England hath follow'd Germany

Romes thraldome to eschew.

Behold the Lord hath called on

The Flemish, French and Dane:

And Scotland hath escaped eke

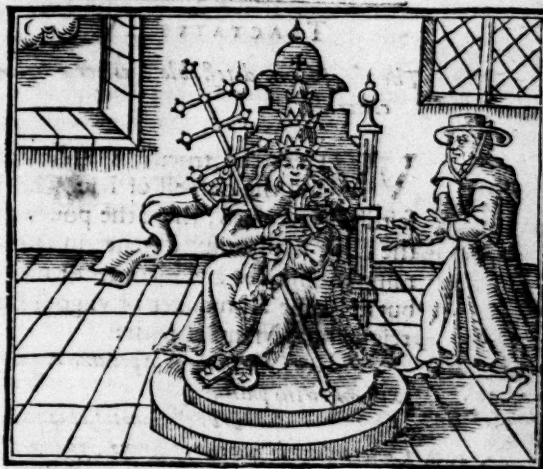
The papall deadly bane.

O that the remnant of the world

By faith to Christ were knit:

And princes to the Prince of all

Their Scepters would submit.



Loe here the life of all the Popes in one  
That boast so much of workes and godly life:  
For true it is a bastard had Pope Ioane  
The Papists husband and the demis wife:  
But that their seate they may keepe ever faire  
They search their Popes under their porphry chaire.

## TRACTATUS IV.

*The life of Rome detestable, as her religion  
execrable.*

**W**Here the trueth is imbraced  
and the gospel of Iesus Christ  
faithfully received, there the power of  
the same is plentifully secne, in reform-  
ing the mindes and manners of men:  
but in Rome all manner of vngodlines  
reigneth, as Mantuan saith:

<sup>a</sup> Baptist. Mun.

re. 103. 5.

Idem pastor.

lib. 2.

Idem de Leone.

<sup>a</sup> *Hen Romanus sola pecunia regnat:  
exilium virum paritur,*

*urbis est iam tota lupanar:*

*Conuersiones is queene of Rome, godlines is  
banished thence, their city is become a stewes,*

Yea this corruption hath not onely  
stained the body, but greiueously infected  
the head also<sup>b</sup>: for Antichrist (whom I  
haue sufficiently prooued the Pope to  
bee) is a body and a succession of most wick-  
ed persons: as wilbee prooued in this  
tractate following.

<sup>b</sup> Aug. de ciuit.

D. lib. 18. c. 2.

Antichristus

quis?

<sup>c</sup> Martin. To-  
lonus de vit.

Pontific. Anno.

853. numero.

170.

Marianus Sco-

rum in Chron.

It is recorded that <sup>c</sup> a woman was Pope  
and sate in the papall chaire two yeares and  
an halfe, and going precession was deliuered  
of



of a childe: whose picture still remaineth  
in the Cathedrall Church of Sienna.  
And the old Chronographer hath the  
same also, <sup>d</sup> with a triple crowne on her <sup>a</sup> In Cron.  
head and a childe in her armes: whereupon Chronis.  
this sentence sprang:

*Papa pater patrie, peperit parvulum pue-  
rum prope portam petri.* Another saith:  
<sup>a</sup> *Papa pater patrum, Papisse pandito partu.* <sup>a</sup> Martin. Pr.  
The hoij father the Pope, prooved a cursed <sup>in 'ih. inscript.</sup>  
mother, having brought forth a bastard <sup>store temporalia.</sup>  
childe.

It is also reported in the epistle of Hul-  
derike Bishop of Augustane: <sup>f</sup> that there <sup>i</sup> In epistol.  
were 6000 Infants heads found in a fish <sup>Holderic. episc.</sup>  
pond: For the Monkes and Nonnes of <sup>August. Anno.</sup>  
Saint Brigits order, <sup>g</sup> had their close wheeles <sup>Ex lib. Mo-</sup>  
in the walles of their houses ioyned together <sup>naß. German.</sup>  
to turne whensoever they list<sup>d</sup>, as the <sup>cap. Cella dei.</sup>  
phrase thereof maketh mention: The <sup>fol. 33.</sup>  
Lords cockes unto the rowsts of their Ladies  
hennes.

This lesson hereupon was given to  
their Priests: <sup>h</sup> *Si non caste, tamen caute.* <sup>h</sup> Consistent.

It is also recorded that <sup>i</sup> Pope Serg. 3. <sup>Oth. an. Boni.</sup>  
tooke up the body of Formosus one of his pre- <sup>cap. licet in</sup>  
decessors out of his graue, & caused his head <sup>gloss.</sup>  
to bee cut off, and his body to bee cast into the <sup>i</sup> Nauler. in  
Chronis. Anno.

# 40 The sword of the spirit

Novem Papa  
moriebantur  
ab anno. 891.  
ad annum. 900.  
k Luciprand.  
rer. Europie.  
lib. 6. cap 6.  
G cap. 11.  
Anno. 954.

1 Sabellic. Æ-  
nid. 9. lib. 2.  
Anno. 1033.

m Ioh. Anen-  
tin. Annals.  
Boior. lib. 6.  
Anno. 1064.

n Concil. wor-  
mat.

o Hiffor. Hel-  
mold. an. 1080.

p Albert. Crantz  
lib 5. cap. 24.

q Platin. de vit.  
Pontific. An.  
1124.

ruiner Tyber, abrogating and disannulling all  
his decrees,

k That Pope Iohn 12. should cause some of  
his Cardinals to bee slaine: that hee should  
carouse and drinke to the denill: and goe  
armed and weare a sword, and commit adul-  
terie: who was by the iust iudgement of  
God slaine in the act doing.

l That Pope Siluester 2. came to his place  
by Nigromancie, and by compacting with the  
denill, who challenged at his death, his  
soule therefore.

m That Pope Gregory 7. should cause the  
Emperour Henry 4. with his wife the Em-  
presse and his sonne the young Prince vppon  
their bare feet to doe penance 3. daies and  
3. nights in the frosty winter: n who was by  
a counsell of 30. Bishops gathered together,  
charged to bee a Nigromancer.

o That Pope Paschalis. 2. most vnnatu-  
rally should set the Prince the sonne to take vp  
armes against Henry 5. the Emperour his  
father: p and digged up the body of Henry  
the 4.

q That Pope Calixtus 2. chosen by the  
Cardinals, should cause Gregory chosen by  
the Emperour to bee brought into Rome, with  
his face to the horse taile.

r That

That Pope Adrian 4. should bee greatly angry with the Emperour Frederike 1. because he did not hold his stirrop aright, when hee lighted from his horse: and for setting his name before the Popes in his letters, procuring for the same great troubles to the Emperour, and said it was in his power to giue away the Empire: but this Popes pride was punished with death and that by the swallowing of a seely flie: and the last words that euer hee spake were these: *Nos succedimus Romulum in effusione sanguinis, & non Petrum in predicatione verbi: We haue succeeded Romulus in murthering, but not Peter in preaching.*

That Pope Alexander 3. should set his foote upon the necke of the Emperour Frederike 1. and say these words of the Psalme: Thou shalt walke upon the adder and the basiliske, and shalt tread under thy foote the lyon and the dragon.

That Pope Celestin 3. should crowne the Emperour Henry 6. and the Empresse his wife with his foote, and with the same foote, strike off the crowne againe, saying, that hee had power to constitute, and power to suppress Emperours at his pleasure.

That Pope Boniface 8. should bee attended

*Agentin. lib. annalium. Math. Illiric. in Catalog. test. veric.*

*Sigibert. in Chron. Anno. 1159. Psal. 91. 13.*

*Fasciculus tempor. anno. 1191.*

*Christopher. Massius. in Chron. anno. 1294.*

## 42 The sword of the spirit

red like an Emperour, and haue a sword carried before him with an Herald, speaking with a loud voice, Ecce duo gladij, behold two swords: triumphing and boasting thereof at his great Iubily, vnto which persons from all parts of Chrillendome did come. *Intrauit ut vulpes: regnauit ut Leo: moriebatur ut canis.*

Abbas Vsserg.  
in paralip.

7 Math. Palm.  
in Chron. anno.  
1316.

1 That Pope Iohn 22. should haue a Mint house and should leaue at his death in his treasure house in ready gold *Viginti millia millia aureorum*: Twenty millions of Millions of gold.

2 Joh. Mandeuil.  
miles lib. 1.  
cap 7.  
Anno. 1326.

2 And it is further recorded that the greeke Church answering the long letter of the said Iohn the 22. (who required their obedience) wrot on this manner: *Wee beleene that thy power is great ouer thy subiects: thy great pride we cannot abide: thy couetousnes we are not able to satisfie: the deuill is with thee and the Lord with vs.*

3 Eniardin.  
in Cronie. It.  
lic. lib. 3.

Joh. Pontan.  
lib. 4. cap. 16.  
Anno. 1491.

4 Joh. Rensis  
pater in Offi-  
na anno. 1456.

3 That Pope Alexand. 6. and his two sonnes used incestuously his owne daughter: and when he purposed to haue poisoned at a banquet some of his Cardinals, by mistaking the things provided, was therewith himselfe destroyed.

4 That Pope Sixtus 4. builded a brothell house

house and Stewes, granting his lycence for  
the commuting of the sinne of Sodomie: of  
whom is written this Epitaph,

Sixte iaces tandem, desent tua bust: Cynedi, *Ioh. Sappid.*

scortag, lenones, alea, uina, venus.

Pope Sixtus death is mourned very sore

By wine, and dice, by wanton, band, and  
(whore.

That Pope Iulius 2. should goe to warre • *Guiciard. in*  
in his owne person against two of the greatest *histor. Italic.*  
Monarches of Christendome, the Emperour *lib 9.*  
and the king of France: and that there were *Anno. 1503.*  
by his meaxes in the space of seauen yeares a- *Philip. inelant.*  
bout 20000 people slaine: yea hee threw  
his keyes into the riuer Tyber saying,  
*Non inquit amplius clauis Petri, iam sumam*  
*gladium Pauli: Peters keyes will helpe no-*  
*thing, I will therefore take Paules sword.*

That Pope Leo 10 should upon the day • *Guiciard. in*  
of his Coronation, spend one hundred thousand *Chron. Italic.*  
shillings: and the same Pope hearing that the *lib. 11.*  
gospell of Christ was preached, called the *Anno. 1513.*  
same gospell a fable.

That Pope Iulius 3. wanting a Peacock • *Ranifius Tern-*  
that should haue beene serued in at his table, *ur in officina.*  
was very angry therefore: his Cardinals ad- *Anno. 1555.*  
miring that hee should bee so furiously for so  
small a matter, hee answered that God cast  
Adams

*Adam out of paradise for an apple, and that  
God was angry for a smaller matter.*

*Vide hic Papae  
blasphemiam.*

And againe the same blasphemous  
Pope being dissuaded from Porke by  
his Physitians, missing it at his table  
said: *Al di spetto di dio: id est: Give it me  
in despite of God.*

No marueile therefore if woes haue  
beene denounced against them to their  
faces out of their owne pulpits: it is re-  
corded of *Robertus Lyciensis* a frier De  
Etour, who ( being appointed to preach  
before the Pope, and being in the Pul-  
pit, and seeing the Pope brought into  
the Church vpon mens shoulders) brake  
out into this exclamation, <sup>f</sup> *Va Petro*

<sup>f</sup> *Erasmus in  
ecclesiast. lib. 3.*

*Paulo, va illis & omnibus ceteris apostolis  
va illis: Woe to Peter; woe to Paul, woe to  
them and all the Apostles, woe vnto them  
woe, woe: for either they greatlie erred, or  
else you take the ready way to hell: And so  
came downe.*

By all this it doth manifestly appear  
that the papisticall crue is a serpentine  
generation, wholly made of fraude, pol-  
licies, and wicked practises, men louers  
of the world, haters of trueth, fighters  
gainst the light, and defenders of the  
worke

drawen against Antichrist. 45

workes of darkenesse: as Mantuan saith:

¶ Venalia Rome ¶ Baptiſt. Man-

Templa, sacerdotes, altaria, sacra, corone, tuan. lib. 3. de  
ignis, thura, preces, calum est venale deusq. calamitat. tem-  
Priests, Churches, aultars, sacraments, por. anno. 1404.

And crownes in Peters fold:

Incense, prayers, heauen and God

Are set out to bee sold.

Againe an other saith: Relligio Papa: & c.

¶ The Popes religion is compact

Of whoredomes, murders, pride:

¶ A. G.

Wrath, error, cursing, gluttonie

Verificantur

And filthy gaine beside.

hec omnia de

Whereby it plainely doth appeare

Papa.

That Christ hee doth despise:

And is a hatefull foe to him

And shame to God likewise.

But Christ our king will one day sure

From heauen aboue descend:

Then neither Masse nor sacrifice,

Nor crosse shall him defend.

These were the famous acts of these

holy Popes when with their two keyes

triple crowne, and double sword they

ruled ouer all Christendome: <sup>h</sup> by their <sup>1</sup> Distinct. 21.

two keyes at their pleasure they can open the cap. Omnia.

gates of heauen and hell: <sup>i</sup> by their triple <sup>1</sup> Distinct. 22.

crowne they challenge their triple authority cap. Tantum.

and

46 The sword of the spirit

\* Extravag.  
de maiorit. cap.  
solita.

and power, in heauen earth and hell \* by  
their two swords they signifie their power to  
sley therewith the soules and bodies of men:  
as is exprested in their decrees and de-  
creetals.

These vngodlie wretches ( notwithstanding  
standing all this their prophanes of life  
and conuersation ) must befoothed vp  
and flattered, yea and dispensed with for  
the same, because of their vturped  
greatnes. Their favorites doe hold it

† Distinct. 40.  
cap. Non. in  
gloss. ibid.

*Instar sacrilegij disputare de facto Papae:  
nam facta Papae excusantur ut homicidia  
Sampsonis, ut furtia Hebraeorum, ut Adul-  
terium Iacob: A point of sacriledge to dispute  
of the deedes of the Pope, for they are excu-  
sed as the murders of Sampson, the theft  
of the Hebrewes, and the adultery of Iacob:  
and therefore his vnholly holines must  
not be reproued. Because they are exal-  
ted to so high a place, it is set downe in  
their decrees that they must bee recko-  
ned holy and vertuous though the con-  
trary doth appeare: the reason they al-*

• Distinct. 40.  
cap. Non nos

*ledge for the same is this: Quis enim  
sanctum dubitet esse, quem apex tanta dig-  
nitatis attollit, in quo si bona desint acquisita  
per meritum, sufficiunt quae à loci praeceps-*



fore testantur: Who doubteth him to bee holy,  
that is in so high a place: if hee bee graces  
himselfe, the place is sufficient grace for  
him.

And one of their great Rabbines and  
supporters of the Romish Babylon saith:

"So that hee sitteth in Peters chaire, though  
it bee Iudas that sitteth therein, the matter  
is not to be respected.

Stan. Ho.  
Cardinal. ad ver.  
fms Ioh. Brent.

Againe wee finde in their decrees: ° Si • Distinct. 40.

Papa innumerabiles populos caternatim se-  
cum ducit primo mancipio ad gehennam, cum  
ipso plagis multis in aeternum vapulatu-  
ros: huius culpas istuc redarguere praesumat mor-  
talium nullus: If the Pope carrie to hell with  
him neuer so many people, yet no man must  
presume to reprove his holines for it.

The liues of these heretikes ( who will  
needs bee called Catholikes ) are fur-  
thermore so odious, as I blush to penne  
here that which else where I haue read of  
them, so Sodomitically they haue cari-  
ed themselves: for which lewdnesse  
though they bee cast out of the fauour  
of God, yet they are in great account  
with the deuill, as appeareth in a letter  
sent from hell to the Pope and his ma-  
lignaunt clergie: the tennour whereof  
runneth

48      *The sword of the spirit*  
runneth on this manner.

Anno Domini  
1351.

*The epistle dedicatorie, which Prince Beelzebub sendeth from the pit of hell, to all the gouernours of the Romish Church.*

P Ex libr. in-  
script. Lau-  
rum Conscien-  
tia cap. 4.

P Beelzebub Prince of Demils and cheife Prince of darkenes with all his guard and all the powers of hell, to our dearely beloued friends, the gouernours and prelates of our Romish church, sendeth salutations from hel, and truce and league now and for euer, of the inseparable society, which cannot bee dissol-

Papa diligentèr  
huic obedit  
opistola.

ued for euer. Wee haue great trust in your friendships ( most deare friends ) and wee are greatly glad of you, because you seeke those things diligentlie, which belong vnto vs, by the maintaining enery where whatsoeuer appertaineth to our Iurisdiction: know yee therefore that yee are very acceptable to all our society and company: and wee doe allow of your indencours with great thanke/ging, because that an insaite multitude of you es by your ministry, and example, are brought captiue to vs daily, whereby the power of our kingdome is mightily strengt bened: there-

Papa à Diabolo  
maximo habetur  
honore.

fore continue and perseuere in our freindship, as our louing, faithfull, and deare seruants, and vppon our fidelitie we are ready to repay and render condigne retribution vnto you for

all

*drawen against Antichrist. 49*

*all these your industrious paines : fare yee well, from the inward partes of hell, and our blessing and health bee with you for evermore.*

*¶ In these times & ages many like letters were denised as sent from hell unto these holy prelates, the authors whereof if they had beene then knowen should haue beene condemned and burned for heretikes.*

*¶ Ex registr. Herford. anno. 1390.*

*Math. Paris in Chron. idem asserit.*

*Yet though the Devill challengeth the Pope for his best and eldest childe:*

*¶ the Pope boasteth that hell hath not preuailed against his church for these 1605 yeares, with an honourable and certeine line of 240. Bishops, being all the successours of Peter.*

*¶ N. D. de 3. Conuers.*

*Thus haue I breisfly discovered the filthy liues and conuersations of those that threaten to goe to heaven by their workes : but the Lord keepe all faithfull Christians out of this way : and those that are inclinable to imbrace this cursed religion, the Lord checkethem and keepe them backe : and those that are in Babylon (so many of them as belong vnto him) the Lord speedily call them out from among them,*

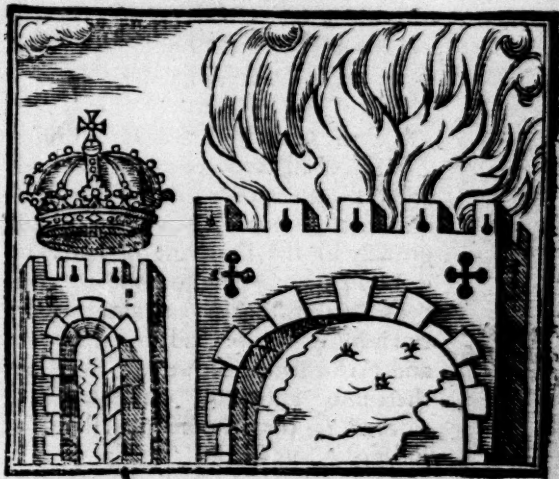
*¶ Reue. 18. 4.*

50 *The sword of the spirit*

*not their part with them in their sinnes, they  
may neuer haue their portion with them  
in that place of torment, where wee-  
ping, wayling and gnashing  
of teeth shalbee for  
euermore.*



*Los*



Loe here two waies are set before thine eyes  
 The one of grace, the other way of sinne,  
 Streight is the good, the bad is fram'd broadwise  
 And multitudes doe daily walke therein:  
 Walke in the first, the second seeke to shunne  
 Or els thy soule for euer is vndonne.

## TRACTATUS V.

*Of Faith and Workes.*

*Error! Roma in  
causa iustificati-  
onis.*

**A**S the church of Rome is stuffed full of all heresie & errour (as hath at large beene proved in the third tractate of this booke:) so doth it erre most grossely in the Doctrine of faith and workes, mainteyning for one of their groundtruths, that by faith alonewee are not iustified before God, but the power and performance of workes must bee thereunto annexed, without which workes (say they) no man can stand out iustified before God.

*Obiect.*

*Math. 25. 21.*

One of their principall places for this their purpose they alledge out of the gospel of *Mathew*, where Christ saith to the faithfull servant: <sup>a</sup> *Eugè, well done thou good and faithfull servant &c.* well doing was the cause (say they) of this his enterteynement into the ioy of the Lord.

*Obiect.*

*John. 5. 29.*

Againe they alleage that of Iohn to prooue their merite of workes: <sup>b</sup> *They that haue donne good, these shall rise to life:* From whence the blinde papist concludeth

deth that workes doe iustifie vs before God.

But to answer them : Our sauiour *Ans.*  
doth not in these places dispute *De causa* *Bona opera nota*  
*salutis, sed de notis electorum* : of the cause *non causa sal-*  
of election or saluation , but of the *lutis.*  
markes and notes of those that shalbee  
saued , which are workes of sanctity and  
fruites of a liuely faith.

Saint Paul doth very well decyde this  
argument, proouing iustification to bee  
by faith and not by the workes of the  
lawe in his epistle to the Romans , say-  
ing : *c Therefore wee conclude that a man is* \* Rom. 3. 28.  
*iustified by faith without the workes of the*  
*lawe.* That which the Apostle Iames  
speaketh of in his epistle , is not the same  
question : for the question of Paul was :  
by what is a man iustified ? and hee an-  
swereth, by faith : the question of Iames  
was : by what faith a man is iustified ? and  
hee answereth by a working faith , *d as* \* Iam. 2. 23.  
*was the faith of Abraham , as was the faith* 25.  
*of Rahab.*

To prooue that workes merite not,  
neither iustifie a man before God, these  
two arguments shalbee sufficient.

First *our workes are imperfect* : and the *Opera sunt*  
E 3 \* lawe *imperfecta.*

Galat. 3. 10. *lawe curseth enery one that abideth not in enery iot and titule of the same to doe it : ergo workes cannot merit.*

Luk. 17. 10. *Secondly our workes & wee doe owe to the Lord and that inre creationis : & for it is he that hath made vs and not wee our selues : and to what end hath hee made vs but to his glory : ergo workes haue no power to merit.*

August. *I doe conclude therefore with that learned father, <sup>h</sup> iustus & iustificans non est nisi Deus : and that <sup>i</sup> non aliâs iusti sumus facti coram Deo, nisi ex participatione exacte iustitie Christi : Wee are no otherwise iustified, than by the participation of the exact iustice and righteousness of Christ.*

*Opera bona ad salutem necessaria.*

And because our aduersaries doe slanderously giue out that our Church of England teacheth carnall liberty, and that good workes are of no estimation among vs : therefore in a word I will sett downe the necessity of good workes to bee performed of euery one that desireth the euerlasting welfare of his deare soule: yet so that wee make no confusion of faith and workes (as the Romish church doeth) but that wee giue either of them what belongeth to them.



As faith is necessary to iustification, so good workes are necessary to saluation, but not as <sup>k</sup> *causa regnandi*, but as *via ad regnum*: the cause of reigning, but as the way to the kingdome. And what are good workes but those that come from an heart purged by faith, and are framed according to the will of God.

<sup>k</sup> Bernard.  
epist. 109. contra Abilator.

Good workes flowing from a sound and sauing faith, the Church of England holdeth necessary to bee practised of euery faithfull Christian for these causes following.

First, because <sup>1</sup> the Lord hath commaunded them to bee donne.

<sup>1</sup> Gen. 17. 1.

Secondly, because the Lord is glorified by them: <sup>m</sup> Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

<sup>2</sup> Math. 5. 16.

Thirdly, <sup>n</sup> to stop the mouthes of the aduersaries of the truth.

<sup>3</sup> 1. Pet. 2. 15.

Fourthly, <sup>o</sup> to declare and manifest to others the soundnes of our faith.

<sup>4</sup> 1. Tim. 2. 17.

Fiftly, <sup>p</sup> to drawe on others by our good examples to imbrace the trueth in loue.

<sup>5</sup> 1. Pet. 2. 12.

Sixtly, to make sure our election and calling: <sup>q</sup> for they that doe these things shall neuer fall.

<sup>6</sup> 1. Pet. 1. 10

*Ecclesia Angli-  
can: magni  
pendet opera  
fieri.*

*¶ Rom. 12. 1.*

*¶ 1. Tim. 3. 17.*

Therefore the Church of Rome guided by the spirit of lying, offereth the professors of the true Church great iniurie: for wee labour and strue to offer  
*up our soules and bodies a lively sacrifice to  
 the Lord in holines: wee desire to bee absolute and made perfect not vnto some but  
 vnto all good workes: wee commend and  
 bleisse God for that religion, where  
 workes goe with faith, life with doctrine,  
 zeale with knowledge, deedes with  
 workes, and practise with profession: for*  
*¶ Rom. 2. 13. wee knowe that non auditores sed factores  
 legis iustificabuntur: not the hearers  
 but the doers of the lawe shalbee iustified.*

*Opera ecclesia  
Anglicana hac  
sunt.*

*Hacq; omnia  
secundum veri-  
tatem verbi  
sunt.*

The workes which wee desire to practise and performe are these: to haue one God, to honor him and inuocate vppon his name: to heare and reuerence the word of truth, to beleue it and liue after it: to receiue with prepared hearts the holy sacraments: to sanctifie the sabbath: to honor father and mother, princes and superiors: to keepe our bodies pure and vndefiled: to liue soberly and iustly: to loue our brethren heartily, as the Lord hath commaunded in his holy and heauenly word.

Wee

Wee acknowledge with holy Bernard that good workes proceeding from true faith, <sup>are the nursery of hope, the matches that kindle love, the signes of a secret election, the forerunners of future felicity: and none shalbee admitted into the heavenly tabernacle of the Lord, but they that haue lead uncorrupt lines on the earth:</sup> wee knowe that <sup>those whom God hath predestinated by election to life, those onely will hee call: those whom hee hath called, those onely will hee iustifie: those whom hee hath iustified, those onely will hee sanctifie: and those whom hee hath sanctified on earth, those onely will hee glorifie in heauen.</sup> It standeth vs therefore in hand to walke before God in good workes as the Apostle wilheth vs: for wee knowe that vnles by grace wee bring forth fruites of amendment, <sup>wee shall all likewise perishe.</sup>

Yet for all this, because wee will not graunt the merit of workes with the blockish and senseles papists, wee are condemned of them as open enemies to all holines: but this is our comfort, <sup>Nonis Dominus quisunt eius, nonis qui permanent ment sup. loh. ad flammam: nonis in area sua triticum, nonis & paleam: nonis segetem, nonis & zizania:</sup>

<sup>Bernard. epist. 199. contra Abinlar.</sup>

<sup>Psal. 135. 1. 2.</sup>

<sup>Rom. 8. 30.</sup>

<sup>Abfq; sanctificatione nulla expectanda glorificatione.</sup>

<sup>Coloss. 1. 10.</sup>

<sup>Luk. 13. 5.</sup>

<sup>Albin. comment. 2. Tim. 2. 19.</sup>

3. 18. *nia: b iam iudicatus est qui non credit in nomine unigeniti filij: The Lord knoweth who are his, and hee knoweth also those that are reserved for hell: hee that beleeveth not is condemned already.*

But because the papist standeth so much vppon merit of workes, let vs see what workes of wonder are among them.

[Their workes ( God knoweth ) are counterfeit workes : as <sup>c</sup> to goe on pilgrimage: to creepe to the crosse: to pray in an unknown tongue : to heare Masse : to fast from certaine meates, vsing others as hurtfull. To cary candles: to confesse in the eares of their priests : and other the like workes : wherewith God is not onely worshipped in vaine, but greatly dishonored, and will ( to their sorrowes ) say vnto them, <sup>d</sup> who required these things at your hands.

\* Laurent.  
Vaux. in Ca-  
techism.  
Opera Romana  
Ecclesie omnino  
impia & erro-  
nea.

\* Ezech. 1. 12.

\* Math. 23. 5.

This sinfull generation is like vnto the Scribes and Pharises : for they <sup>e</sup> boasted of good workes , and yet notwithstanding were possessed with malice , rancor , conetonsnes, hypocrisie, pride, tyranny, blasphemie, and with bloudy heartes against the Lord and against his Christ.

So the Romish guides and their bewitched *Profelites* pretend much holines

to

Papista recte  
assimilantur  
Phariseis.

to the world, but they are like painted sepulchers full of all filth and corruption, as hath beene truely described in the precedent tractate.

Yea these (with many other) detestable iniquities raigne among them; false doctrine; conremp of Gods word: exalting of humane traditions, to bee equall with Scriptures; treading the sacrifice of Christs death vnder their feete: excommunicating, persecuting and killing the deare children of God: stirring vp subjects to rebel and work trecheries against their lawfull souereignes.

Yea with them these finnes are also reigning: <sup>f</sup> the Pharisees prayer: & the harlots <sup>f</sup> Luk. 18. 11. vowe: <sup>h</sup> the traytours kisse: <sup>i</sup> the sacrifice of <sup>h</sup> Dent. 23. 18. Cain: <sup>k</sup> the fast of Iezabel: the teares of <sup>h</sup> Mar. 14. 45. Esau: <sup>m</sup> the oblation of Ananias: and all <sup>i</sup> Gen 4. 5. manner of vngodlinesse (yea that which <sup>k</sup> 1. King. 31. 9. is not once to be named among Christi- <sup>h</sup> Heb. 12. 17. ans) continuallie committed and defended, among this cursed and equivocating companie. <sup>m</sup> Act. 5. 2.

Are these their meriting workes? are *Papistanon sal-*  
these their workes of superarrogation? *lutem sed dam-*  
they are workes indeede of arrogancy: *nationem com-*  
they merit, but what? shame in this world *merentur ater-*  
and *nem.*

and deepe damnation in the world to come.

*instituta ad salutem non in lege sed in Euangelio habenda.*

*Chrysost. in Symbol.*

*Aug. tract. 3. sup. Joh. cap. 2.*

Let all true Christians therefore in the humilitie of their soules acknowledge that the heavenly mercy and righteousnesse wherewith the members of the Church are clothed, is not to bee found in Moses, in the Law, or in the workes of the Law, but onely in the free mercy of God, and righteousnesse of Iesus Christ, through his Gospell beleueed and apprehended by faith <sup>n</sup> *which is the true light of the soule, the imbracing of spirittuall life, and the foundation of eternall felicitie.*

Christ Iesus onely is the <sup>o</sup> *crowne and the crowner: the promise and the promiser: the giuer and the giuer: the reward and the rewarder: the life and the giuer of life everlasting.*

*P. Amb. sup. 1. Cor. cap. 1. Chrysost. in Math. hom. 52. Basil. sup. Psal. 32. Aug. Quest. 76. cum multis alijs.*

And because by faith onely in Christ Iesus the Church of England expecteth saluation at the hands of God, therefore the Romish Infidels terme the members of the true Church by the name of *P. Solifidians*, the like terme haue they given vnto the ancient fathers, for professing the same faith.



*Loe here with ioy the messenger of God  
That breakes the bread of life to hungry soules:  
In which true Christians doe, and haue abode  
Though that the Pope this holy course controules:  
Hee bates the Word and Preachers of the same,  
But each Beleener honours it with fame.*

TRACT,

## TRACTATUS VI.

*The occasion of the names of Protestant and Papist.*

**B**Ecause the faithfull professours of the Word of God are commonly called Protestants, and the hereticall aduersaries Papists: I thinke it not amisse in few words to demonstrate the occasion of both these titles.

The first originall of them was by Gods illumination of the mindes of many noble men in Germany <sup>a</sup> (*John Duke of Saxonye: George Duke of Brandinberg: Ernestus and Frances, Earles of Limbarch: the Landgrane of Hanhault*: with many others) in the trueth of the Gospell of Christ: who deliuered (at the Emperiall assembly of all the states in the city of *Ausborough*) the confession of their faith, protesting against the Popish confession deliuered and proposed vnto them: wherupon answearable names sprang vp: those that did hang vpon the Pope their head, (whose subiects and members they were) were called by the name of *Papists*: yea they

*Job. Sleyd.  
Comment. lib. 7.*

*Unde oriebatur  
& nomen pro-  
testantis, &  
papistæ.*



they that defended this their hereticall religion confesse in their writings and acknowledgement freely,

*The name of Papist to*

*bee as necessary as the name of Catholike:*

And thus in taking this name vpon them

they proue themselves to bee of the Sy-

agogue of Antichrist: as saith an ancient

father: *Scito illos non esse de ecclesia Christi,*

*sed de Synagoga Antichristi, qui alienum no-*

*men prater nomen christiani sibi vendicant:*

*they are not of the church of christ, but of the*

*synagogue of Antichrist, that take any other*

*name vnto them, than the name of Christian.*

And those that depended only vppon

Christ as their head (whose members and

subiects they professed themselves to be)

were called by the name of Protestants,

who according to the truth of Scriptures

did make *open protestation of their faith*

*and religion to all the world:* as lately our

most gracious and religious King hath

*done the same by writing to all the Kings of*

*Christendome.*

The particular titles of the visible

Church of God here vpon earth in times

past, and from time to time to this present

haue beene diuers, As before the flood,

they were called *the sonnes of God:* after

*N. D. lib. de*

*3. conuers.*

*Angl. part. 1.*

*cap. 12. numer.*

*17.*

*Hieronim.*

*aduers. Luci-*

*feram.*

*Rom. 10. 10.*

*Apolog. regis*

*Iacob. Britan.*

*pro Instrument.*

*fidelit. &c.*

*Gen. 6. 2.*

the

64 *The sword of the spirit*

1 Gen. 10. 21.

25.

2 Exod. 1. 1.

3 Gen. 32. 28.

4 Ezra. 5. 1.

1 Act. 6. 2.

2 Act. 11. 21.

the flood, they were called <sup>g</sup> *Hebrewes of Heber*: after that they were called <sup>h</sup> *Israelites of Jacob who was called* <sup>i</sup> *Israel* because hee wrestled with God: after that they were called <sup>k</sup> *Jewes of Judah Jacobs sonne* and for the excellency of that tribe: afterward in the new testament they were called at the First <sup>l</sup> *Disciples*: and last of all they were called <sup>m</sup> *Christians*, which name was first giuen at *Antioch*, as Luke recordeth in the *Actes*, to note them, who were the seruants and followers of Iesus Christ.

• *Isidor.*

• *Ciprian. de duodecim abus.*

Therefore the most honorable name to glorie in, is the title of a Christian, which name is deriued from Christ: As *Isodore* saith: • *Ille verè Christianus est, qui factus se ostendit Christianum, ambulans sicut Christus ambulauit, à quo nomen contraxit: Hee is a Christian that walketh in the footesteps of Christ, of whom hee tooke his name.* P *Nemo igitur (saith Ciprian) rectè Christianus dicitur, nisi qui Christo in moribus coequatur: No man can bee rightly called a Christian, but hee that resembleth Christ in his manners.*

• *August. lib. de Christian. vita.*

*Christianis nomen frustra sortitur (saith Saint Augustine) qui Christum minime imitatur:*

imitatur: Hee taketh the name of Christian  
vppon him in vaine, that imitateth not  
Christ in his life.

Another saith,<sup>r</sup> *Inter gentilem & Chri-  
stianum, non fides tantum sed vita debet di-  
stinguere: Betweene a Gentile and a Chri-  
stian, not onely the faith but the life should  
distinguish.*

<sup>r</sup> Hieron. in  
epistol. ad  
Galat.

And this<sup>r</sup> name of Christian is applied  
also to them of the old testament, though  
not in word yet in worke: for a christian  
name doth signifie that man which by  
the knowledge and doctrine of Christ  
doth excell in moderation of minde,  
iustice, and continency, in strength of a  
vertuous life, and the confession of god-  
lines towards the onely inuifible God:  
and the old fathers had this as well as  
wee.

<sup>r</sup> Iuseb. lib. 1.  
Cap. 1.

*Sancti patres  
in veteri testa-  
mento erant  
Christiani ope-  
ratione, licet  
non appellatione.*

<sup>r</sup> Nothing is more happy (saith an anci-  
ent father) than a Christian, vnto whom  
the kingdome of heauen is promised.

<sup>r</sup> Hieron. in  
epist. ad Rom.

It is recorded in the time of the primi-  
tiue Church, when great persecutions  
were stirred vp in all places against such  
persons as confessed Christ, and were  
called Christians: That one *Sanctus* by  
name (and as hee had *Sanctum nomen*,

*Mirandum ex-  
emplum verè  
Christiani.*

## 66 The sword of the spirit

so lead hee *sanctam vitam* being taken & examined before a *Pagan Magistrate* of many questions, as of his name, city, and kindred, answered to all these questions nothing but these words "*I am a christian, I am a Christian* : manifesting thereby his glorying in that name, and his readines to lay downe his life for the same.

" Euseb. lib. 6.  
cap. 2.

The like famous example wee haue in "*Marinus a man of noble parentage and illustrious in the Emperours warres*, : who was summoned before a *Pagan Magistrate* and charged to bee a *Christian*: and in regard of his Martiall prowesse, and nobility of descent, hee had giuen him 3. houres space to consider of the matter and returne his answer: At which tyme *Theoctenus Bishop of Cesarea* comming to the Christian assemblie where *Marinus* was, brought forth a sword and the new testament, saying: *Chuse whether thou wilt accept the new testament with the losse of this life, or refuse the new testament with the losse of life eternall* : whereupon *Marinus* presently ranne to the newe testament and imbraced it ioyfully, and returned this answer speedily to the Magistrate, *I am a Christian*.

" Euseb. lib. 6.  
cap. 14.

Aliud miran-  
dum exemplum  
vire christiani.

The

The ancient father saith,<sup>\*</sup> *The Church = Tertul. in is a Pilgrime and stranger vppon earth, and Apologes. combat her state, hope, grace and inheritance in Gentes. in heauen.*

In this life Christians are as strangers in a farre countrey, and farre from their home: their passage to the heavenly kingdome is ouer the turbulent sea of this transitory world: the ship wherein they sayle is the Church of Christ: Satan by his wicked members raiseth many blasts of troubles and waues of temptations, eyther to sinke this ship or els (if it were possible) to driue her vppon the rockes: but the word of God (like the seamans compasse) and the blessed spirit of Christ continually guideth the same, that it shall neither sinke nor suffer naufrage, but will safely arive her at the happy hauen of heauen.

*Ecclesia Christi  
multis subicitur  
miserijs hac in  
valle lachry-  
marum.*

It is better therefore to enter into the *Arke with Noah*, though it bee with a few: than to perish with the multitude. The blinde and ignorant papists though farre from this Christian profession and protestants religion (which onely is the truth) yet forsooth they must bee stiled with the name of *Catholikes*, as

# 68 The sword of the spirit

¶ Theodorēt.

Παριστα κακό-  
λυκοι : non  
καδολικοι.

¶ Math. 7. 17.

the<sup>r</sup> Arrians were with the name of Ortho-  
doxi: but alas they are nothing futable to  
this name, because they followe not the  
right faith and pure doctrine of the A-  
postles: they are κακόλυκοι not καδολικοι:  
\* blondy aud denouring wolues not true Apo-  
stolicall Catholikes, as faine they would bee  
reputed.

Though they challenge to them-  
selues great titles and boast themselves  
to bee the true Church, yet it is farre o-  
therwise, for they haue not one marke of  
the true Church of God.

The true Church of God hath al-  
waies these 2. speciall notes or marks.

First; pure and sound doctrine.

Secondly, the sacraments ministred ac-  
cording to Christs institution.

But Rome wanteth both these holy  
markes and notes of the Church of  
God. Seeing therefore this Antichristi-  
an sea hath not the markes of the true  
Church of God, but is <sup>b</sup> stamped with the  
beasts marke, it is more than blasphemous  
impudency to stile themselves with that  
holy terme of Catholikes.

And let all that wish the saluation of  
their soules with all speede bid Rome  
Aduē,

Note vera  
vera ecclesia  
præcipue due

1.

2.

¶ Reuel. 13. 16.

Adue, and turne themselues with the heart of *Nathaniel* to the pure profession of the gospell of Christ: as did <sup>c</sup> *Pe- trus Paulus Vergerius*, who being ready to bee made Cardinal, renounced the Pope and his Idolatrous religion.

*Iohn. 1. 47.*

*• Ioh. Sleyd. Commentar. anno Domini 1548.*

And let all men knowe that a wofull thing it is to fall away from the gospell of Christ, as wee haue an example of <sup>d</sup> *Frances Spyra* who ended his life in fearefull desperation.

*• Math. Grimbald, in sua historia, anno 1548.*

This shall suffice breifely to haue declared the occasion and reason of the tytles of the profession of the true Church and false: and to conclude this short discourse, I exhort all men <sup>e</sup> *wish Mary* to choose the best part, that wee hauing (as faithfull Christians) witnessed the truth of Gods word to Gods glory in this world, wee may bee <sup>f</sup> *confessed of* Christ our head before his and our heavenly father, and the holy Angels, at the day of iudgement to life euerlasting.

*• Luk. 10. 42.*

*• Math. 10. 32.*

[illegible]





Marke well this embleme, ponder it in heart  
 A picture fit for each detracling wight:  
 Out of his mouth the Demill seemes to start  
 Who by reproch Gods children doth despight:  
 The whorish city labours of this sinne  
 I meane the place that Antichrist dwels in.

## TRACTATUS VII.

*Of the slaundersous lyes which the Church of Rome hath and doth daily deuise against the true professors of the word of Christ.*

*Ex mera malitia falsa ecclesia ecclesiam veram opprobrijs iniquis persequitur.*

**T**HAT the beast of Rome with his deceitfull doctrine may no longer preuayle in drawing away the hearts of many from God and godlines, by his deuised slaunders and inuented lyes against the faithfull professors of the name of Iesus Christ: I purpose (though very briefly) in these few lines following, to demonstrate (to the view of all the world) his wickednes herein. with a most infallible confutation of the same. In fareth with the Pope and his Adherents, as sometime it did with the enemies of the gospell of Christ: For as the enemies of the trueth in the time of the primitiue church raised vp slaunders against the holy professors of Christ most odious, and as false as odious: <sup>a</sup> that they were giuen to most detestable vanity, <sup>b</sup> and that their writings contened nothing els but blasphemies and heresies: So the aduersaries

<sup>a</sup> Euseb. histor. ecclesiast. lib. 6. cap. 2.

<sup>b</sup> Nicephor. histor. eccles. lib. 10. cap. 36.

aduersaries of the Gospell at this day doe charge the preachers and professors of the Gospell with most horrible vntruths: <sup>c</sup> as that they haue renued 25. old heresies, and haue deuised besides them, a thousand more: <sup>d</sup> that their doctrine and faith is nothing els but hereticall and deuillish, being old condemned heresies, or lately new sprung vp: <sup>e</sup> that their creede now taught is a new no faith, standing vpon negatiues: that they preach nothing but carnall liberty, and condemne all good workes: <sup>f</sup> that they falsifie the scriptures in an hundred places thereof: that they refuse the ancient fathers: that they are enemies to the crosse of Christ: yea the same authour saith further, & that their doctrine onely tendeth to this end, to deny the resurrection of the body, and that the soule dyeth with the body.

They likewise most falsely report; <sup>h</sup> that wee are Cannibals, and that our Churches of England are made stables for horses to stand in.

The like ignominious reproches they cast vpon <sup>i</sup> our magistrates, comparing them to Nero, Dioclesian, and Iulian the apostata, and condemning them most falsly of most savage cruelty: As that they should in the late

<sup>a</sup> Rich. Brist.  
lib. Demand.

38.

<sup>d</sup> Guliel. Allen.  
lib. de purgat.  
fol. 281. &  
282.

<sup>e</sup> Idem. ib.

<sup>f</sup> Thom. Staple-  
ton. lib. de  
heres.

<sup>g</sup> Idem. lib.  
pradiet. fol. 18.

<sup>h</sup> Ex lib. relat  
Mri. Sand.  
relat. 35.

<sup>i</sup> N. D. lib. de  
3. conuers.

<sup>k</sup> *Ex tropha. eccles. Anglie.*

*O monstrum & horrendum spectaculum.*

late Queenes reigne <sup>k</sup> broyle them upon greedyrons, and cover them with grames that hogs might eat them; setting forth pictures of the same.

Whereas these writers compare our christian and godly magistrates to *Nero*, *Dioclesian* and *Iulian* (which all people that knowe them can testifie the contrary of them,) they are herein quite beside the saddle: but if they would rightly compare any to these Tirannicall Emperors, they can finde none fitter than their Lord and master the Pope: For as <sup>l</sup> *Nero* was called *Pontifex maximus*; So is the Pope called: and as he was a bloody Tyrant, So is the Pope, as hath beene before and shalbee hereafter at large most plainly proved: <sup>m</sup> As *Dioclesian* would be called god and required his feete to be kissed: So doth the Pope the same. <sup>n</sup> And as he caused the testaments of God to be burned, and persecuted the christians most tyrannically: So doeth the Pope also the same. <sup>o</sup> As *Iulian* was an apostata, falling from the faith of Christ, and persecuted the same: So the Pope is an apostata, falling from the faith of Christ, and persecuteth the same. And as *Iulian* by all means laboured to extinguish

the

<sup>l</sup> *Tacit. ann. al. lib. 15.*

<sup>m</sup> *Pom. let. hist. Rom. cap. 782.*

<sup>n</sup> *Euseb. lib. 8. cap. 2.*

<sup>o</sup> *The 6. hist. list. ecc. 1. lib. 3. cap. 13.*

the Christian faith, making lawes that the  
 children of christians should not bee brought  
 up in the Schooles of learning: So doth the  
 Pope endeavour with all his power to doe  
 the same: the Pope therefore may truly  
 be called the right vicar of these persecu-  
 ting tyrants, and not of Iesus Christ.

Papa Iulianum  
 Apostatam  
 imitatur;

That therefore (it plainly appeareth)  
 which they slanderously cast vpon vs, is  
 most truly verified of them.

But false accusations, lyes and slaunders  
 against the church of Christ, and the ho-  
 ly professours of the same, are no newes,  
 or matters strangely to be admired at:  
 for (first) it hath beene reported about  
 three hundred yeares since, that, *Quam-*  
*primum clericus suscipit rasuram, statim in-*  
*trat in eum diabolus*: so soone as the priest is  
 shaven, the deuill taketh full possession of him.

P. Robertus  
 scilicet Senens  
 Anno 1253.

The deuill therefore hauing taken posses-  
 sion of them, no marueile if they barke out  
 such odious reports against the flocke of  
 Iesus.

Againe (secondly) wee are not ignorant  
 that the truth must haue many enemies:  
 and where true religion is planted, there  
 the deuill will labour to disgrace it with  
 black names and foule reproches: as the

Prophet

76 *The sword of the spirit*

<sup>a</sup> *Esay. 3. 13.* Prophet saith: <sup>a</sup> *Behold I and the people whom thou hast giuen mee are as signes and wonders in Israel.*

And no marueile that the trueth is thus blasphemously reproched: for these Romish Cateises haue not spared the good name of the blessed virgin Mary, the mother of our Lord Iesus: but haue reported most falsely of her in their writings for the instruction of young students, That<sup>r</sup> for the space of 15. yeares together shee supplied the place of a certaine Nonne called Beatrix, that ranne away from the Nonnery, and all that time playd the most filthy Meretrix.

O the damnable villany of this fowle-mouth'd religion: these wretches that sometime giue her more than her due <sup>by extolling her to the height of heaven &</sup> place of God himselfe: now doe deiect her to the nethermost Damnation. The mother of Iesus (as the holy scriptures and the mouth of an angell haue declared of her) <sup>was blessed among women, a chosen vessell, a pure Virgin, and exceedingly sanctified, hating from her chaste soule,</sup> such abhominable vncleanes.

These Antichristian spirits shew themselves

*Papista beatam virginem Mariam impie calumniantur.*

<sup>e</sup> *Ex promptuar. discipul. compl. 25.*

<sup>1</sup> *Psalter. beat. Mari. virg. per Johannem de Hales:*

<sup>2</sup> *Luk. 1. 28.*

selues to bee the <sup>u</sup>sonnes of Belial, and heyres of hell, for Sathan is called a *Διαβόλη*: calumniatio: <sup>u</sup>hee is a slanderer of the brethren: and so are these wrongfull accusers and iniurious slanderours of the faithfull seruants of God.

<sup>u</sup> 1. King. 21.  
13.

<sup>u</sup> Reuel. 12. 10  
Papista diaboli: hoc est: calumniatores:

But to confute in particuler the slanderous reports <sup>x</sup> of these crooking frogs I shall not neede, being so thoroughly performed by many reuerend Diuines, Mr Doctour Iewel Bishop of Sarisbury, Mr Doctour Bilson Bishop of Winchester, Doctour Fulke, Doctour Whitaker, Doctour Reinold, Doctour Willet, Doctour Abbot, Doctour Sutcliffe, Mr Perkins and many others.

<sup>u</sup> Reuel. 16.  
13.

Optimè confutantur papistarum & calumniationes & errores à multis reuerendiss. & doctissim. doctoribus Angli.

And I beseech all those that feare God not to bee discouraged by these their malignant speeches, knowing that <sup>y</sup> wee must liue by good report and bad report: if our head Christ Iesus was not spared <sup>z</sup> but called Beelzebub, much more must the members looke to bee reuyled:

<sup>u</sup> 2. Cor. 6. 8.

<sup>u</sup> Math. 10. 35.

<sup>a</sup> that they suffering with him,  
may bee also eternally  
glorified with  
him.

<sup>u</sup> 2. Tim. 2.  
12.

Although

1. The first part of the paper is devoted to a general  
discussion of the subject. It is shown that the  
theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The second part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The third part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The fourth part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The fifth part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The sixth part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The seventh part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The eighth part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The ninth part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.  
The tenth part of the paper is devoted to a  
detailed study of the subject. It is shown that  
the theory of the subject is not yet fully developed,  
and that there is a need for further research.





Although the Pope by force the upper hand  
Of many Kings and Emperours doth get:  
Yet IAMES our King vpon his head doth stand  
For vnder Christ his highnes next is set:  
He that the Pope above King IAMES preferre  
Carsetlight on him, cause heethus doth erre.

## TRACTATUS VIII.

*Of the preheminent authority and office of Kings : and of the faithfull duety of subiects.*

IN this tractate of magistracy and gouernment ( against which the Pope exceedingly stormeth, for hee knoweth that it maketh to the ouerthrowe of his Idolatrous kingdome and religion ) I purpose to beginne with the powerfull preheminance and supremacy thereof.

Concerning which wee are to knowe that Emperours and Kings are by Gods ordinance seated in a most high and sacred office representing God himselfe, adorned with maiesty, armed with authority and power to carry the sword for the benifit of the good and the terror of the wicked.

*Prima pars  
istius tractatus.*

*Suprema dignitas regum & imperatorum.*

*Insignia regum attributa.*

The royalties and regalities which the Scriptures haue giuen ( to the expression of their dignity in place ) to the vicegerents and leiftenants of God, representing his person on earth, are these :

<sup>a</sup> Rom. 13. 4.  
<sup>b</sup> Psal. 11. 3.

<sup>a</sup> a sword to bee carried before them : <sup>b</sup> a

*crowne*



*Reges in veteri  
testament. &  
in nouo, supera-  
rant ceteros qui-  
buscunque.*

ment the like souereigne authority ouer their Clergy.

And as the holy word hath maintained the power and prime authority of kings: so examples of the like are extant in the writings of the ancient fathers.

*Leo epist. 24.*

*Leo bishop of Rome writing to the Emperour Theodosius the second, hath these words: our weapons against heretikes are our prayers made to God, and our sighes, teares and petitions vnto you o renowned Emperour.*

*Antiqui Romani  
episcopi sub-  
iectionem im-  
peratoribus  
agnouerunt.*

By which it doth appear, that the bishops of Rome in former ages, were of another manner of spirit than they are now: for they could submit themselues (and they did therein no more than was their duty) in subiection to their Emperours, which they refuse (guided by the spirit of the Deuil) now to doe.

*Idem epist.  
23. liberat.  
cap. 12.*

The same bishop with diuers other bishops *did fall vpon his knees to the Emperour Valentinian, humbly sueing to him for the summoning of a counsell.*

*Enagrius  
histor. ecclesiast.  
lib. 2. cap. 7.*

The bishop and clergy writing in complaining wise in those dayes to the Emperour, framed their petitions ordinarily after this most humble manner: *vnto Leo the vertuous and by the testimony of God himselfe*

himselfe, the triumphant Emperour &c. and the same Emperour writing to any of the bishops vsed this imperious stile: <sup>p Idem lib. 2. cap. 8.</sup> Leo Emperour and Caesar victorious, triumphant chiefe lord, all noble Augustus, unto Anatholius sendeth greeting. The counsels in those dayes were summoned and confirmed <sup>q Socrat. histo. ecclesiast. lib. 5. cap. 1.</sup> by the Emperour.

And Gregory the first acknowledged subiection to the Emperour Maurinus, concluding alwaies in his humble epistles <sup>r Greg. in epist. Idem lib. 4. epist. 82.</sup> *Regnante domino nostro Mauritio.* Yea the same Gregory confelleth further that Peter and the other Apostles were not heads but members of the church under one head.

Agatho bishop of Rome after him, writing to the Emperour Constantine the fourth saith: <sup>Anno. 677. Agath. epist. ad Constantin. 4.</sup> what your clemency hath commanded, that our seruice hath obediently performed.

The ancient fathers setting forth the authority of christian Magistrates, haue these words: <sup>u Tertul. in apolog. cont. Gent. cap. 30.</sup> Magistrates haue their ordinance from God, next whom they are second, after whom they are chiefe, before all other, and aboue all other.

Another father saith: <sup>x Chrysost. sup. Rom. cap. 13.</sup> *etiamsi Apostolus, etiamsi Euangelista, etiamsi Prophe-*

*na, sine quisquis tandem fueris, potestatem non subuertit ista debita subiectio: though thou beest an Apostle, though an Euangelist, though a Prophet, or whatsoever thou beest, thy subiectio taketh not away the power or dignity of thy place, or office.*

Another saith: *if the sonne of God paid toll, what art thou that thinkest the same ought not to be paid.*

*1 Amb. lib. 4.*

*sup. luc. in fine.*

*2 Idem. lib. 5.*

*sup. luc. c. p. 33.*

Againe the same authour saith: *The King and ruler is aboue the persons of the church but not aboue the things of the church, as the word of God and his worship.*

*3 Idem. lib. 5.*

*epist. 53.*

Againe: *2 Pallaces perteyne to Emperours, and churches to ministers.*

*4 Aug. epist.*

*50. ad Bonifac.*

*Comit.*

An other father saith: *b quomodo ergo reges seruiunt Domino in timore, nisi ea qua contra verbum Dei sunt, religiosa seueritate prohibendo et plectendo: how can kings serue the Lord in feare, but by prohibiting and punishing whatsoever is contrary to the word of God.*

*5 Aug. lib. 3.*

*contra Crescon.*

*grammat. c. 31.*

The same ancient father saith: *c that the charge of kings and princes from God is not onely for the common wealth, but for the church and glory of god.*

*d Ex lib. Cod.*

The ciuill lawe set forth by Iustinianus and other Emperours, *d had power aswell*

ouer ecclesiasticall persons, as temporall.

And long after, Charles the great had his lawes set forth with this iurisdiction and authority: *to gouerne the ecclesiasticall as well as ciuil persons, and to punish the faults of them both.* \* Ex lib. deleg. Franc. cap. 139.

Thus most truely haue I declared the dignity and supream authority of Emperours and Kings, to be aboue all other persons whatsoeuer both spirituall and temporall: yet notwithstanding the Roman lucifer (like <sup>E</sup> an vsurping Herodian) \* Math. 2. 1. will repugne the authority of Kings and Emperours, & treade their honours vnder his feete.

The second part of this treatise of magistracy, is concerning the office of kings and princes, how they should cary themselves in that their high place and calling. Secunda pars istius tractatus.

The holy Prophet calleth *Kings and Queenes Nursing fathers and nursing mothers*: and all to commend vnto them the care they should haue of Gods glory, and the good of their people. They must be carefull to establish the trueth, to mainteyne the true worship of God, to suppress sinne, to roote out the enemies of the gospel, and to countenance god- \* Esay. 49. 23.

86 *The sword of the spirit*  
linesse religion and vertue.

§ Ios. 8. 1. 2. Notable examples of such godly rulers wee finde in the holy scriptures. As § Iosua the ruler of the Israelnes that fought the Lords battel against the enemies of the church, and<sup>h</sup> remained constant in the holy religion and worship of God to his death.

1 1. Chron. 15. 1. 2. David the King of Israel<sup>i</sup> prepared a place for the Arke of God: ordered the Levites, assembled the priests for the service and worship of God: and professed himselfe to bee an<sup>k</sup> enemy to the malignant Church.

\* § Ios. 26. 5. 1 2. Chro. 17. 3. 1 Iehosaphat also, Ezekias and Iosias cap. 29. 1. 2. cap. 34. 1. 2. and others that succeeded them, were reformers of their kingdomes, enemies to Idolatry, and gratioously defended the word of God.

Reformatio ec- And blessed bee the Lord for euer for that holy and gracious gouernment of clesie Anglica- the Church of England, and for the re- ne. formatiou of the same.

11 Anno regni 8. of famous memory: & was perfected by reg Hen. 8. 25. our late souereigne Queene Elizabeth<sup>e</sup>, and anneg; Dom. constantly by our now reigning King and dread souereigne IAMES is continued, against all Antichristian powers whatsoeuer.

Queene



drawen against Antichrist. 87

Queene Elizabeth after most blacke  
and stormy daies of her silters Reigne,  
was the Lords chosen instrument ( <sup>a</sup> like  
vnto the godly Emperour Constantine the  
great ) ordeined to bring to England  
most pleasant sunshine daies : shee reu-  
ed to the same the light of the gospell  
when it was in darkenesse : the spirituall  
drinke, when it was in deadly thirst : the  
heavenly Manna when it <sup>o</sup> was hunger-  
stern'd : yea <sup>p</sup> when the righteous perished  
and no man considered it in his heart : when  
iudgement was turned backward & iustice  
stood as farre off : when truesh was gone and  
equity no where to bee found : shee stayde  
the terrible burning, imprisoning, mur-  
thering, famishing, racking, tormenting,  
and despitfull handling of the bodies  
of Christs blessed saints, when none e-  
scaped the cruell hands of Popish perse-  
cutours, both of the <sup>r</sup> Clergy and layety, of  
men and women, old and young, learned and  
unlearned, Bishops, preachers, ministers,  
lawyers, merchants, artificers, husband-  
men, married, unmarried, viues, widowes,  
maides, blinde men, lame men, of all sorts,  
of all ages, of all degrees, from the Reuerend  
Archbishop to the poore beggar, to the num-

*Regnum Eliza-  
regina, apprima  
gratiosum.  
Euseb. lib. 8.  
cap. 36.*

<sup>o</sup> Amos. 8. 12.  
<sup>p</sup> Esay. 57. 1.  
<sup>q</sup> Esay 59. 14.

<sup>r</sup> Collect. small  
et mon, eccle.  
Angl.  
episcop. r.  
minist. 21.  
Viri literati et  
illiterati de rep.  
204. vxores et  
vidne 49.  
virgines. 11.

An. Do. 1555.  
ber 1556. 1557.

# 88 The sword of the spirit

ber of 300. persons in three yeares and upward.

Her highnes quenched the fire which before consumed the Saints to ashes, (whom the most wicked Baalites call the devils Martyres) shee suppressed the rage of the wicked: shee relieved the innocent: shee repealed the bloody statutes that were formerly made for the slaughter of the saints: shee feared not the Popes Bulles and curses, but respected them as bubbles of water, of no force against her: but these were her resolute words, as in her highnes meditations doth appeare: *who can withdrawe mee from gods grace, surely the great heights of beaven, the depth of hell, the breadth of the whole earth, nor death, nor sinne, can separate mee one minute from the great love that my heavenly father through Iesus Christ hath unto mee.*

By her Princely authority shee banished the Pope and did cast out of the temple the Shaveling Masse Priests, the Romish altars, Idols of gold, silver, wood & stone, their legends, narrations, and lying fables, their Missals, and abominations of their Idolatrous Masse, their service in an unknown

Rich. Brist.  
Matth. 15.

Zelus Elize  
regine ob glo-  
riam Dei.

Eu. 10. m. dit.  
Regin. Eliz. 16.

Pia resolutio  
regina Elize.

Regina Elize  
Papam profi-  
guit, & om-  
nem Idolatriam  
subvertit.

drawen against Antichrist. 89

unknown tongue, their auricular confession, and other their Antichristian abominations with an innumerable company of blinde ceremonies and superstitions, and fed carefully her louing subiects *"with the sincere milke of the word of God."* 1. Pet. 2.2,

The Kings most excellent maiestie hath (in his oration publicly made) giuen this gracious Queene these words of commendation: *"that shee was full of dayes, but more full of immortal trophees of honor : And his highnes words are more to bee reckoned of, then all the de-* *In oration. reg. Iacob. Ann. Domini. 1603.*

tracting reports of cursed papists, that haue in their wicked writings slandered her maiesty, and vpheld the most impious excommunications of Antichrist against her : as did *x Paulus quartus : Anno. Domini. y Pius quartus : z Pius quintus : a Gregorius decimus tertius : b Sixtus quintus : Urbanus septimus : c Gregorius decimus quartus : d Innocentius nonus : and e Clemens Octauus.* *x 1559. y 1560. z 1566. a 1572. b 1585. c 1590. d 1591. e 1592.*

Though this famous Queene & worthy instrument of Gods glory thus hath beene by these Popish *f Balaamites* most impiously reproched and slandered, yet her fame and honor will remaine (in despite) *f Num. 22.6. Fuit post suauera virtus Eli*

spight of Pope or Deuil) so long as the sunne and moone indure.

Yea the great *Turke* (though an open enemy to Christ and Christians) vnderstanding of her fame (vppon her maiesties letters) deliuered many of her subiects out of bondage and slavery: and his letters written to her maiestie did shew, that she was the most admired Prince in the whole world: his letters began in this manner.

*Turca maximus  
etiam in fide-  
lis, maxime  
laudat (& me-  
rito) Reginam  
Elizabetham.*

*Rich. Hack-  
luyt. in lib. na-  
tigat. fol. 163.  
Anno Domini.  
1579.*

*In greatnes and glory most renowned  
ELIZABETH, most sacred Queene and  
noble prince of the most mighty worshippers  
of Iesus, and most wise gouernour of the can-  
ses of the people and family of Nazareth,  
Cloud of most pleasant reigne, and sweetest  
fountaine of noblenes and vertue, Lady and  
Heire of the perpetuall happines, and glory  
of the noble kingdomé of England &c.*

And as many yeares our land hath beene gouerned by this most vertuous Queene: So the Lord (louing this our English *Sion*) hauing taken her vnto himselfe, who was too worthy to reigne among vs, hath giuen vs a second *Dauid* <sup>a man according to his owne heart</sup>: that walketh in the vertuous steps of his gra-

tious

<sup>h</sup> 1. Sam. 13.  
14.

tious predeceffour: one that is couragi- *Rex noſter Ia-*  
 ous in the maintenance of the Goſpell of *cobus ambulat*  
 Chriſt, and zealous for the glory of the *p̄s in ſemitiis*  
 Lord againſt all Antichriſtian powers *prædeceſſoris ſui.*  
 whatſocuer.

His zeale and godly care is manifeſted *Pietas regis*  
 in his worthy booke to the late departed *noſtri Iacobi*  
 Prince, the mirrour of the world. *multis modis*  
*paret.*

*God giues not kings the ſtile of gods in vaine* *1 Baſil. ſup.*  
*For in his throne, his ſcepter doe they ſway:*  
*And as their ſubiects ought to them obey,*  
*So Kings ſhould feare and ſerue their God*  
*{ againe.*

Further his Maieſtie ſaith:

*If that you would inioy an happy reigne,* *1 Ex cantie.*  
*Obſerue the ſtatutes of your heauenly King,* *regis Iacobi.*  
*And frō his laws make al your laws to ſpring,*  
*Since his Leſſenants here you ſhould*  
*(remaine.*

Yea our moſt gracious King hath  
 ſhewen his zeale and godly care (*1 beeing* *1 Pſal. 45. 7.*  
*annointed with the oyle of gladnes aboue his*  
*fellowes) in cauſing the miniſterie of the* *Candida pax*  
*word to bee planted in the North parts of* *homines, trun*  
*our land and in Ireland, where before* *deſet irafferat.*  
 there was nothing but bloudſhed, op-  
 preſſion, and outcries.

Hee hath ſhewen alſo his zeale and-  
 godly

*Qui exultant ob* godly care, in granting harbor to ferrei-  
*verbum Dei,* ners being exild for the gospel of Christ, with  
*hos sanctus Rex* their Churches and congregations free to  
*Iacobus patro-* themselves.  
*cinatur.*

*Rex Jacobus* Hee hath moreouer shewen his zeale  
*maximo habet* and godly care<sup>m</sup> in vowing openly and de-  
*odio hereticam* nouncing mortall warres against the papists  
*religionem* and their errours, calling then the Pope  
*Pape.* their head the 3. crowned Monarch or ra-  
*In oration. regi* ther Monster.  
*Iacob. Anno.*

1603. His gracious Highnes hath also shew-  
*Et pia & mag-* en his zeale and godly care, in requirung  
*na cura regi* the iudges that were to bee sent forth ( as  
*Iacobo, ut iudi-* the noble King Iehosaphat did )<sup>n</sup> to haue  
*ces in omni re* knowledge, courage, and sincerity, & to ex-  
*infirmitatem ex-* ecute righteous iudgement among his people.  
*quantur.*

<sup>a</sup> 2. Chron. O blessed bee God for euer for our  
 19.5.6.7. Kings most excellent maiesty : who is  
*Laus debita,* maiesticall in his place : in religion zealous :  
*& merito tri-* in life vertuous : and in mercy abundantly  
*buta Regi Ia-* grations : that which once was spoken  
*cobo.* of the land of Israel, is now verified of

° Psal. 147. 13. our happy land of England : ° the Lord  
 14. &c. hath made fast the barres of our gates, and  
 hath blessed our children within vs : hee  
 hath set peace in our borders, and hath sa-  
*Miranda in* tisfied vs with the fine flower of wheate : hee  
*Angliam bo-* hath sent his commandements among vs, and  
*nitas Dei.* his

his word runneth very swiftly. hee hath not dealt thus with euery nation, neither haue the heathen knowledge of his lawes: for which vnspeakable fauours and mercies let euery Christian praise the Lord, and P all that is within him praise his holy name.

¶ Psal. 103. 1.

The third part of this treatise of magistracy, is concerning the duety that euery subiect is commanded by the Lord to performe vnto his King.

Tertia pars  
istius tractatus.

The subiect ought to haue a feare in regard of the sword: <sup>1</sup> honour, in remerence of the crowne: <sup>2</sup> obedience, in respect of the scepter: and to giue <sup>3</sup> tribute for maintenance of the throne: <sup>4</sup> with prayers and supplications to the Lord for the safe protection of him.

¶ Rom. 13. 4.  
¶ 1. Pet. 2. 13.  
14.  
¶ Tit. 3. 1.  
¶ Math. 22. 21.  
¶ 1. Tim. 2.  
1. 2.

The ancient father saith to this purpose, that <sup>1</sup> whofoeuer doe not obey the lawes of rulers which are made against the lawe of God, shal obtaine a great reward: but whofoeuer doe not obey the lawes of rulers which are made for the glory of God, they procure to themselves great damnation.

¶ Aug. in epist.  
50.

The duety that subiects owe vnto their lawfull King, surpasseth all duties whatsoeuer vnder God: it surpasseth the duety of seruants to their masters, of children

Officia subdito-  
rum in regem  
qua?

children to their parents, of wiues to their husbands, so farre as a kingdome or realme exceedeth a priuate family.

*Reges in omni-  
bus qua secun-  
dum verbum  
Dei sunt, obedi-  
endi.*

Whatsoever Kings and princes commaund ( if it bee not against the word & glory of God ) they must bee obey'd.

*¶ Tertul. in A-  
pologes. contr.  
Gent.*

The Christian Martyrs from time to time acknowledged a subiection to kings and rulers vnder whom they liued yea though they were Infidels: but euer with their obedience towards God and his word about all things, and thereuppon would say : *wee haue soules and bodies : our bodies and goods are the Princes, but our soules are the Lords : whosoever commaundeth contrary to Gods lawes wee cannot, neither will wee obey them.* \*

*¶ Aug. de verb.  
domini. secund.  
Math. Serm. 6.*

As if the King should commaund one thing and God another, then God the higher power without resistance is to bee obey'd: saying : *¶ Da veniam Imperator, tu minaris carcerem, sed Deus minatur gehennam: Giue leaue ô Emperour, thou threatnest the prison, but God threatneth hell.*

*Euseb. lib. 4.  
cap. 15.*

The ancient Martyr Polycarpe saith : *¶ Wee are commaunded to giue Princes and potentates their due honour ordeined of God,*



God, the same not preiudiciall to his holy religion.

Wee therefore hauing so gracious a souereigne, as will not vrge vs for a thousand worlds any thing contrary to the word of God, ô let vs obey him willingly, and pray for his happy reigne most heartily, that hee may neuer want one gracious like himselfe, to set vppon his throne, till the comming of our Lord Iesus Christ to iudgement.

With what deuilish spirit therefore is the Pope of Rome bewitched, that disswadeth subiects from obedience to their naturall and lawfull Kings: and that (like a bloody Caine) stirreth vp subiects to lay violent hands on their Kings, and by trechery to take away their liues: and  
<sup>a</sup> cannonize these murderers for most holy saints and Martyrs.

No man ought to lay violent hands vppon the Lords annointed, bee hee neuer so virious or sinfull, as by the example of Dauid towards King Saul, who said: <sup>b</sup> God keepe mee from laying hands vppon the Lords annointed.

And it is (among others of Iustinus the Empeour recorded, that <sup>c</sup> hee was sensuall

*Duplici honore dignus est Rex noster Iacobus, quia & pius & prudens prae-  
 est.*

<sup>a</sup> Paul. 5. in breue. & in catalog. Mart. impress. Anno. 1608.

<sup>b</sup> 1. Sam. 24. 7.

<sup>c</sup> Euagr. histor. ecclesiast. lib. 5. cap. 7.

*Nemo in regem  
suum violen-  
tiam offerre  
debet, quam iu-  
tuu iniquum.*

*sensuall, conetous, vitious, and euery way  
ill disposed: yet the Chronographer saith,  
that no christian man may murder their  
prince how wicked and of what religion so-  
euer hee bee: for saith he: If hee bee godly,  
God loueth his people in giuing such a one  
vnto them: if wicked, God giueth him as a  
scourge for the people and a triall of his: and  
ye: for their King to bee taken.*

Thus haue I proued that subiects ought  
in all loue and duety obey their lawfull  
kings in the Lord: to which loyall and  
godly subiection, I seriously exhort all  
christian people: and to those that beare  
euil will to Sion, and seeke the destructi-  
on of our most gracious souereigne lord  
king Iames, I hartily wish either speedy  
conuerſion, or suddaine confusion.

*Authoris affe-  
ctus precibus ob  
salutatem la-  
cobis regis.*

*Præcipue opor-  
tet nos pro rege,  
et iis qui in au-  
thoritate sunt,  
precibus Deum  
implorare.*

My faithfull prayers out of the feruen-  
cy of my spirit shall (by gods grace) bee  
alwayes offred vp to the Lord ( as they  
haue beene morning and euening since  
the hellish powder treason ) for the pre-  
seruation of the kings most excellent ma-  
iesty, his royall Queene, Prince Charles  
and the noble Palatine with his gracious  
Princesse: that the Lord would vouch-  
safe vnto themall, princely and gracious  
hearts

hearts, to their Nobles and Counsellours, the spirit of counsell: to their iudges the spirit of iudgement: to their Bishops and ministers the spirit of Doctrine; and to the people of all sorts the spirit of obedience, that all persons in their severall degrees and places may obey, as the faithfull servants of God: and moreouer my prayer is, and ever shalbee, while this my temporary life lasteth, that the Lord for his mercyes sake would so prosper, multiply, preserve and defend the royall posterity of our gracious souereigne, that in the same most royall line, the throne may ever bee supplied by perpetuall succession. euen to the coming of our Lord and saviour Iesus Christ in the clouds to iudgement: and let all people (that wish eternall welfare at that dismall day) say to this my prayer most heartily. Amen.

Thus at large, have I shewen and declared the supreme authority of Kings and Emperours, as also the faithfull duety of subiects: In conclusion whereof I doe earnestly beseech all men in their severall places, *Through the tender* Rom. 12. 1.  
*mercies of God,* that they make care and

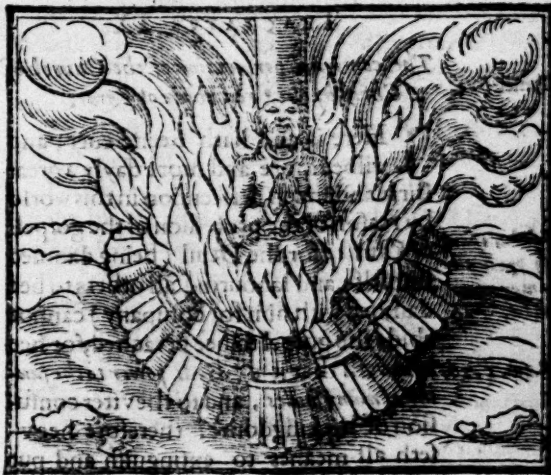
H conscience

98 *The sword of the spirit*

conscience of their waies herein, that  
they subiect themselves to the annointed  
of the Lord, suffering not the least  
sparke of hellish rebellion to kindle in  
their hearts: So shall they in this world  
receiue much peace and comfort, and in  
the world to come, they shall in the  
meritorious mediation of Christ

Iesus bee admitted to life  
euerlasting.





Loe here with melting heart the bloody mind  
Of Antichrist, that puts the Saints to death:  
The Tyrant Nero hee is not behind  
But hales to fire, and stops with all their breath:  
Woe to this wretch, a thousand woes will fall  
Upon the Pope and his Adherents all.

## TRACTATVS IX.

*The continuall persecution of the Church of  
Christ by the<sup>a</sup> red Horse of Rome.*

*Reuel. 6. 4.*

*Diabolus euangelij  
prædicationem  
magno opere  
inuidet.*

*Rom. I. 16.*

**T** Here is and hath beene euer, and  
wilbeemore and more dayly a great  
stirre and much persecution in this world  
by reason of the profession of the gospell  
of Christ: for the Deuil (being damned  
himselfe, and labouring all others to bee  
damned with him for company) cannot  
abide the gospel to bee preached, for hee  
knoweth that it is <sup>b</sup> Gods power to the sau-  
ing of many soules, and to the vtter confu-  
sion of his kingdome: therefore hee v-  
seth all means to extinguish and put  
out the light thereof, and doth raise vp  
many vngodly instruments to persecute  
and put to death all the holy professours  
of the same.

*Math. 27. 63.  
64.*

Hee doth set <sup>c</sup> great watch in euery place  
to keepe downe Christ and his Gospell, that  
the same may not shine out vppon the  
earth.

*Quamplurimos  
inimicos habet,*

Three maine and mighty enemies the  
Deuil raised vp long agoe, against Christ  
and

and against his Church : *The Romane qui sincere v*  
*Emperours : the barbarous Turkes : and the bum Christi*  
*proud Popes : the First are signified by the amplectitur.*

<sup>a</sup> *Beast : the Second by the false prophet: Reuel. 13.*  
 and the Third by the <sup>f</sup> *counterfeit lambe. Reuel. 19. 2.*

The first enemies to the Gospell of <sup>1</sup> *Reuel. 13. 1*  
 Christ, were the *Romane Emperours.*

*Dioclesian the Emperour at one time*  
*did by his tyrannicall commaund 8 Set 8 Euseb. lib. 7*  
*a Church on fire and burned 20000. Chri- cap. 6.*  
*stians, being assembled together to solemnize*  
*the Birth-day of our Saviour Christ.*

Yea in the first 300. yeares after  
 Christs ascention, <sup>h</sup> *There were murdered* <sup>h</sup> *Hieronim. in*  
*and put to death in those 10. persecutions* <sup>opist. ad Chro-</sup>  
*by the Romane Emperours, 2500000.* <sup>mat. & Helio-</sup>  
*Christians.* <sup>der.</sup>

The second enemies to the Gospell  
 of Christ were and are the *barbarous*  
*Turkes.* <sup>O malitia da-</sup>  
<sup>monum : o cru-</sup>  
<sup>delitas hominum :</sup>  
<sup>o virtus Dei :</sup>  
<sup>o constantia</sup>  
<sup>Martyrum.</sup>

It is recorded that ( in the reigne of  
 one *Turkish Emperour Mahomet the second* <sup>ann. Domini.</sup>  
*and the ninth Emperour of the Turkes )* <sup>1450.</sup>  
*there were sleine aboue 800000. Christians.* <sup>1 Ex lib. Chri-</sup>

The third enemies to the Gospell of  
 Christ were and are the *Proud Popes.* <sup>stophet. Rhiceni.</sup>

Since the Popes haue ruffled and ru-  
 led there haue beene <sup>k</sup> *many hundred* <sup>k</sup> *Ex Catalog-*  
*thousands* <sup>Per. Paul. Per-</sup>  
*gery.*

102 *The sword of the spirit*

thousands of Christians most cruelly put to death and murdered.

In sundry ages of the Church, the children of God were greivously persecuted: As <sup>1</sup> the Waldenses in France: <sup>2</sup> the Wickliffs in England: and <sup>3</sup> the Hussites in Bohemia: these all because they professed the truth against the Popes supremacy, Masse, Purgatory, images, and such like pointes of Popish religion, they were most pitifully put to death.

The Pope with the counsell of Trent excommunicated and condemned to death all those that read the scriptures.

In times past the reading of scriptures was called *Wickliffes learning*, and those that read the same were condemned to death: and <sup>4</sup> certaine persons then for hauing the Lords prayer, the beleife and the 10. commandments in the English tongue were burned as heretics.

A great <sup>5</sup> Massacre was done in France by the Duke of Guize vpon many Christians with the preacher at Vassie at Sermon time to the number of 1500. persons.

Likewise a great <sup>6</sup> Massacre was done in Paris vpon the Christians, and in other cities and villages of the same kingdome

<sup>1</sup> Trithem, in  
Chronie.

Anno, 1160.

<sup>2</sup> Ex ast. &  
mon. eccies.

Anglic. Anno,  
1326.

<sup>3</sup> Aeneas Sil-  
vius, in histor.

B hem. r. Ann.  
1414.

Concil. Trident.  
Anno. 1562.

<sup>4</sup> Vid. Ast. &  
mon. fol. 421.  
edit. 1.

<sup>5</sup> Comment de  
Bas. reily. Gal-  
lic. lib. 4.

<sup>6</sup> Comment.  
predict. lib. 10.



to the number of many thousands.

<sup>1</sup> Pope Sixtus, 5. defended and com-  
mended Clement the Iacobin frier his wil-  
full murther done vppon Henry. 3. the French King.  
<sup>1</sup> In oration. f. 8. Anno, Domini. 1. 89.

This wicked Church followeth the  
steps of <sup>1</sup> Cain, who murdered his brother  
for worshipping in true manner the true and  
euerliuing God. <sup>1</sup> Gen. 4. 8.

They follow the steppes of <sup>1</sup> Alphonsus Diazus a Spaniard, who rode from  
Rome many score miles to murder his bro-  
ther Iohn Diazus for imbracing the glori-  
ous gospel of Iesus. <sup>1</sup> Iohn Sleyd. Comment. Ann. Domini. 1546.

And this murther went vnpunished  
for this his damnable act, being openly  
known.

But the greatest and the most cruell  
act that euer was deuised of this bloody  
Church, was the hellish gunpowder trea-  
son, contriued a long time, making full  
account and reckoning, to haue brought  
the same to passe, by their words in their  
letters set downe: "God and man haue con-  
curred together to punish the wickednesse  
of this time." <sup>1</sup> The helish pow- der treason. <sup>1</sup> Lit- ra scripta manent.

They were not contented to deale in  
dagges, daggers, and poison as formerly they  
had  
<sup>1</sup> in <sup>1</sup> Vid. Chron. <sup>1</sup> bistor. Ka-  
had phael. Hallens.

\* *Ex lib. relat.  
de prodit. Ann.  
Domini. 1605.  
Nouemb. 5.*

*O immane ne-  
fas, o cognita  
nunquam ante  
hac impietas?*

*Nunquam ni-  
mi quod nun-  
quam satis dici-  
tur.*

\* *Mark. 5. 9.*

had done to the late Queene of famous memory: but <sup>x</sup>to set on fire the house and temple of God and to subuert the whole estate of the kingdome at one time to the destruction of more than 1000000 of people: to make a large house their Cannon, charged with 4. Hogheads and 30. barrells of gunpowder, the quantity whereof was 3500. pounds, with iron, stones, billets, and faggots, to kill King, Prince, Nobles, Bishops, Iudges, Counsellours, Knights, Esquires, and at one time to ouerthrowe the frame & building of the whole kingdome: to bee donne in one place at one shot, in one moment, without any respect of maiesty, dignity, degree, sex, or age:

A murderous treason, so monstrous as all the malice of all the Devils in hell before neuer practised the like, exceeding all expression and example.

The same may well bee called \* *Legion* (a legion conteyneth aboute 6000. in number) being found therein so many murdering spirits, intending at one blow so many execrable and damnable murders, which would not only haue darkened the sunne, moone, and starres, but also the whole firmament.

*These*

These trecherous & bloody wretches  
haue long agoe after this manner been  
discribed.

*<sup>2</sup> A papist rampant is a furious beast,  
That will not let to set upon the prince,  
With violent hands, or seeketh at the least,  
With forreine force his country to subuince:  
Whose bloody minds intending bloody floudes,  
Were duely drentched in their proper blouds.*

*<sup>2</sup> Tract. in  
script. le Blason  
papist.*

Paulus 5. now Pope the most deare  
childe of the Deuill, <sup>2</sup> did graunt indul-  
gences to those traitours, that would haue  
blowen up the king, nobles, and commons.

*<sup>2</sup> Math. Sa-  
cliff. in subserf.  
fol. 67.*

Where God threatneth <sup>b</sup> Damnation  
to all that resist Kings, Princes and Magi-  
strates, his holy ordinance. The Pope and  
his Church maketh the same an hono-  
rable exploit and meritorious <sup>c</sup> not only  
to resist them but to murder them.

*<sup>b</sup> Rom. 13. 1. 2.*

*<sup>c</sup> Pius 5. excom-  
munic. reg.*

*Eliz.  
Bren. Paul 5.  
Ann. 1607.*

Another of their deuillish instruments  
(whose name is masked with three letters  
as being ashamed thereof) earnestly stir-  
red vp many to this powder treason, for  
faith hee, blasphemously: <sup>d</sup> *The irreligi-  
ous congregations assemble together against  
Christ and against his Church.*

*<sup>d</sup> D. E. F. lib.  
doctus pag.  
25.*

This wicked plot, the learned of for-  
reine nations auerre to be worse then the  
murtherous

Ex epist. Isac.  
Calamb. ad  
Fronten. Duca.

murtherous wish of \* Caligula who desired  
that the whole estate of the Romanes had  
beene as one head sett vppon one neck that at  
one blowe, the same might haue beene cut  
off: condemning Cardinall Bellarmine and  
extolling with great praise our famous  
king saying:

<sup>1</sup> Ex epist.  
predict.

*Lux fulsit mundo, concedit Roma Gehenna.*

*Our famous king is guided by*

*The light of the Gospell:*

*But Pope and papists all are eni'd*

*By Sathan prince of hell:*

<sup>2</sup> Deut. 10.  
17. 18.

The cursed Iesuites or rather Iebusites  
make vauntes and boasts of their wicked  
and hellish trecherie, they haue already

<sup>3</sup> Comed. Iesuit.  
act. 3. & 4.  
Nouemb. Ann.  
1607.

hatted publikely in their comedy at Lyons in  
Fraunce the condemnation of our soueraine  
king, and other christian princes, professing  
the gospell: ( my hart trembleth to rehearse  
the manner thereof ) and the exaltation  
of their Iesuiticall traytors to the highest  
heavens.

Dupliciter pec-  
cant qui se de  
trimine iactant.

The reason why the Denill and the Pope  
thus storme against the christian pro-  
fessors of the Gospell is, because the gos-  
pell overthroweth their kingdome: and  
because so many nations haue faithfully  
receiued the saime, as England, Scotland,  
France,

France, Germany, Denmarke, Bohemia, and other countreyes: and hereby a great part of Babilon is fallen.

This church ( though a malicious and murthering Church ) forsooth pretendeth so great a shew of charity, as though it were charity it selfe: when alas there is no sparke of charity in her.

*Charitas uasfris colitur papistis  
Charitas cunctis resonatq; uerbis  
Charitas his est, uel ubiq; plenis  
sanctula buccis :*

*Scilicet sancti hi domini propheta  
Nis agunt sancti sine charitate,  
Pacis antiores, studiumq; pacis  
laudibus ornant :*

*Ecce sed summis laida labellis  
Dum natant voces, pietasq; paxq;  
Sanguinem, flammam, rabiem, furorem  
nil nisi spirant.*

The Papists make a Saint of charity  
In all their talke, they boast of charity  
Their laush lips and tongues of charity

a wondrous zeale pretend :  
Needs must such me gods holy prophets be  
Needs must their deeds bee wholly charity  
Who peacemakers & peace is selfe yee see  
so highly doe commend :

But

*Euangelium  
multis profitem-  
tur populi.*

*1 Reuel. 18. 2.  
Ecclesia Roma-  
na etiam si vi-  
perino more se  
fert contra fide-  
les Christi ser-  
uas : tamen  
magnopere glo-  
riatur de  
charitate.*

*1 Robert. R. l.*

*Mente sub  
agnina, latitat  
mens sepe lu-  
pina.*

*Papista habent  
mel in ore, sel  
in corde.*

108 *The sword of the spirit*

*But when the termes of peace & piety flowe  
Most frō their lips in sight & outward show,  
Naught in their hearts but fire & sword doe  
grow, ) these are the fruits they send.*

*1<sup>st</sup> Psa. 34. 19.*

Yet this is the comfort of gods children, that though they dayly seeke by trecheries the ruine of the gospell and our land: yet the Lord hath and <sup>1</sup>doth deliuer vs out of all: as his gracious fauour was wonderfully shewed to vs, who when the match was kindled, kept vs from that hellish cracke.

*Aug. Super  
wat. domin.*

For God is <sup>m</sup>in himselfe, as *Alpha and Omega: in the world, as a ruler and increaser: in the Angels, as sweetnes and ioy: in the Church, as a father in his family: in the soule, as a spouse in his chamber: in righteous men, as their helper and defender: in the wicked, as feare and terror.*

That the day of our deliuerance from the poulder treason is yearely celebrated as a generall thanksgiuing to the Lord, it doth greatly reioyce my hart.

*John Sleyd  
lib. 6. cōment.  
Ann. 1529.*

It is recorded of the <sup>n</sup>noble Heluetians that (vpon their freedome <sup>k</sup>from the Romish seruitude, and vpon their imbracing the Gospell of Christ) they did ingraue in golden letters in their citty of Bearne the day and  
yeare

years of the same for perpetuall memory thereof and yearly celebrated the same day, as a day of thanksgiving to the Lord, with great reioycing and triumph.

So let euery christian sound out praises to the Lord our God for his vnspeakable mercie to vs: for it<sup>o</sup> was the great mercy of God that wee were not all consumed from the face of the earth. Lam. 3. 22.

*Quis propugnator noster, pro principe tanta? Christoph.*  
*Confecit subito celeri miracula nutu? Occland. in suo*

*Quis causam regni tanto defendit ab hoste? Elizabeth.*

*Quis? nisi qui cælum, terras, & temperat.*  
 Who is it that doth vs defend (aquor.

By his commanding might?

'Tis he that rules heauen, earth and sea,

That puts our foes to flight.

The Lord hath promised by his holy Prophet that hee will tender his deare children *as the apple of his owne eye*, yea [Zach. 2. 8.] hee hath made a wall of fire round about them to saue them from whatsoever danger and wrong, that put their trust in his mercy.

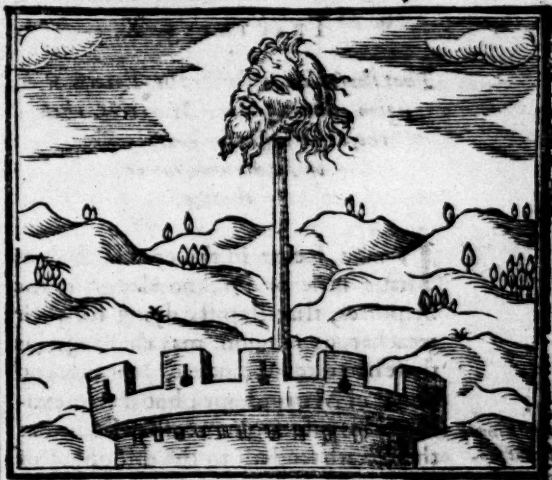
Let therefore Sathan rage neuer so furiously, or his bloody instruments neuer so tyrannically, yet all in vaine, for if the Lord be with vs who dare be against vs?

If

Gen. 3.15. If therefore the Deuill doth assay to  
 bruise the heeles of the holy professours  
 of the word of God (for hee can goe no  
 further as wee may read in Genesis) let  
 vs with patience possesse our soules and  
 passe with cheerefulnes to the kingdome  
 of ioyes ; for *non sunt condigna &c. the*  
 Rom. 8.18. *troubles which wee suffer in this life are not*  
*worthy of the ioyes of the life to come.*

Let this bee our comfort, that the  
 Lord is King beeth the Deuill neuer so vn-  
 quier, the Lord will preserue vs, bee that  
 Antichrist neuer so bloody-minded a-  
 gainst vs : to the Lord therefore let vs in  
 this destroying age in all comfortable  
 confidence repayre, let vs cast our care  
 on him that careth so tenderly for vs, that  
 wee with patience passing through  
 troubles in this life, may with com-  
 fort possesse euertlasting  
 ioyes in the life to  
 come.





The Beast of Rome, when he this picture see  
 Will not forthwith a Traitors head it deeme:  
 But him as Martyr canonize to be,  
 Yea with the saints to place him hee will seeme:  
 If Martyrs they, that seeke a kingdomes ruth,  
 Then what are they that suffer for the truth?

## TRACTATUS X.

*That those that suffer for the Romish Religion, are no more Martyres, then those that suffer for Arrianisme or Mahumetisme or the like.*

**I**T may sceme in the eyes of such as I haue little or no knowledge in the Scriptures, that Papists dying for their treacherous religion, may challenge (as these herenikes doe indeede) the title and honor of Martyrdome: but if wee examine this case aright, wee shall finde that their death tendeth to the dishonour of God, the ouerthrow of the truth, and to a more speedie sending of them to the damnation of hell.

*Papista impie  
asserunt pro-  
ditores esse  
Martyres.*

*Ob mala patra-  
ta astant atra  
theatra parata.*

*Papiste non pro  
religione sed  
proditione pa-  
uas lunas con-  
dignas.*

They suffer not for the truth, but for maintaining treason heretically against the truth, refusing obedience to the Kings Maiestie, maintaining foraine authoritie seducng subiects, and stirring them vp to rebellion & treason against their lawfull King.

They suffer not for their erroneous opinions

opinions (<sup>b</sup> though they deserue the same <sup>b</sup>Deut. 13. 15.  
as did the Priests of Baal, for their Anti- 2. 2. King. 10.  
christian heresie) as they haue an instance 25.  
<sup>b</sup> in Master George Blackwell their Arch- <sup>b</sup> Exemplum in  
priest, who (though he remaineth Popish, Georg. Blackwel  
yet because he hath not beene conuicted Archipresbyt.  
of treason, but yeeldeth to the oath of, <sup>b</sup> examinat. 8.  
allegiance) is not deprived of his life.

Yea it is the speech of our gracious  
and mercifull King openly protested,  
<sup>c</sup> that for the errours of mens mindes hee <sup>\* In orat. reg.  
would not take away the life of their bodies. Iacob in parlia.</sup>

That these Popish heretikes are not  
put to death for their errors and herelies,  
it appeareth by that the Kings maiestie  
hath sent them out of his land: but be-  
cause they doe returne againe and bring  
others with them (<sup>d</sup> some from Corduba <sup>d</sup> N.D. De 3.  
in Spaine: some from Rhemes in France: <sup>conuers. Angl.</sup>  
some from Louayne in Brabant: and from <sup>part. 1. cap. 12.  
num. 44.</sup>  
Saint Lukers: some from Naowne and  
Cambrice in Flanders: some from Lisborne  
in Portugall: and some from Rome: yea  
they boast that they send forth from  
these places <sup>e</sup> into England yeerely aboue <sup>\* N.D. In lib.  
200. persons) which is more (say they) <sup>predict.</sup>  
then our vninersties are able to doe, to  
this ende especially, namely, to seduce</sup>

the Kings subiects from their obedience, contrarie to the statutes of our Realme, they therefore suffer answerable punishment, of death, obstinately standing in the same.

<sup>i</sup> D sent 1 suit. Yet these Traitors are *justified and Canonized Martyrs of the Pope and his anti-christian adherents.*  
<sup>cap. 8 pag. 177</sup>  
<sup>3 Breue Pauli</sup>

5.

But as the ancient Father saith that

<sup>h</sup> *Pœna non facit Martyrem, sed causa:*  
<sup>i</sup> *Euseb. hist. Eccles. lib. 3. cap. 14.* *the punishment maketh not a Martyr, but the cause for which he suffereth:* Another

<sup>i</sup> *Apolinar.* saith, *where the truth of Christ is not, there is not the truth of Martyrdome.*

*Non pœna sed  
 causa facit  
 Martyrem.*

If then any suffer as a Christian for the word of God and for the Gospell of Christ Iesus, then everlasting happines followeth being the faithfull Martyrs of Christ: If otherwise any suffer for Treason or the like vngodly fact, these are farre from being Martyrs, and these doe passe *à pœna ad pœnam eternam*: for euery one that suffereth in such a case wilfully, perversely, heretically, and treacherously, is condemned of God himseife.

<sup>2</sup> *Ciprian de simplicit. Prelat.*

The ancient Father and Martyr saith:  
<sup>2</sup> *to suffer for a false faith, procureth no ioy*  
*but*

but punishment : otherwise the *Arrians*, *Legat.*  
*Anabaptists*, and other the like *Sectaries* *Hacket.*  
 that suffer punishment and death iustly,  
 for their blasphemous heresies, should  
 be iustified.

And the *Turkes* who (when they haue *Turks.*  
 been taken in battell by Christians, and *Rich. Knollus*  
 haue had their liues offered them, if they *army. in list.*  
 would conuert and become Christians) *Turc.*  
*refused the same, and died for their Mahu-*  
*metan religion :* all these aswell as the Pa-  
 pists, should then be iustified and made  
 Martyres.

The Church of Rome is so bewitched *Romana Eccle-*  
 as they think the most execrable sinnes *sia putat homi-*  
 in the world, as murder, malice, rebelli- *cidium esse opus*  
 on, and Treason, to bee meritorious *meritorium.*  
 workes and vertues.

These Idolatrous people are the true  
 succellors of the heretikes called *Caiani*, *Epiphan. de*  
*who receiued their most wicked heresies by* *haeres. 38.*  
*Traditions :* they honoured Cain, highly *Papiste Caia-*  
 esteemed of Esau, of Corah, Dathan, and *nos imitatur*  
*Abyram :* and called Iudas that betrayed *in homicidijs.*  
 Christ, their kinselman honouring him for  
 the same : yet they that follow the steps  
 of these murderers and conspirators, are  
 at Rome iustified for most holy Martyrs

# 116      *The sword of the spirit*

to be *Catholike* *Catholikes*, and *Zealous* *Zealous* aboute all other.

These may as well iustifie and defend

<sup>m</sup> *Cains murder* : <sup>n</sup> *Corahs rebellion* :

<sup>m</sup> *Num. 16. 1. 2* <sup>o</sup> *Judas his Treason* : the Idolatry of Baals

<sup>\*</sup> *Matth. 26. 29* *Priests*, and their executions, that they

<sup>p</sup> *1. Kin. 18. 40* and euery of them were holy Martyres and Canonized Saints in heauen.

Woefull is the blinde and miserable estate of Rome, that thinke with *Laodicea* they are rich & want nothing, when

<sup>\*</sup> *Reuel. 3. 17.* (poore wretches) <sup>q</sup> *they are blind naked, wretched, & miserable* : the Lord pul from

*Papista partim ex ignorantia, partim ex malitia sese admodum cecos obducunt.*

their eyes the scales of wilfull ignorance, that they may see their misery, and seeke out in time to be healed : but if nothing can draw them to glorifie Gods mercies in their conuersions to the truth, the Lord in his justice will be speedily glorified of them in their vtter destruction.

If these children of Sathan would according to the Scriptures bee instructed and informed, they should soone finde that they are they that persecute the saints, and <sup>r</sup> *in persecuting them they thinke that they doe God great service.*

<sup>\*</sup> *Ioh. 16. 2.*

*Quis verè Martyr habendus?*

Hee is a true and faithfull Martyr, that for the testimonie of the truth of Gods word

word, and defence of the same against  
all error and heresie, *layeth downe his* Mat. 10. 39.  
*life willingly : this is hee that shall receive*  
*life everlasting.*

And thus hath the Protestant Church  
donne vnder the tyrannicall hands of  
Popish Idolatours.

If any man should bee so curious an  
inquisitour, as to demande reason, why  
the Lord doth deliuer his deare children  
into the hands of his and their enemies,  
to bee scourged, tormented, and put to  
most terrible death : I answer, that this  
is done for the glory of his truth, for the  
greater glory to themselves so suffering,  
and for the greater damnation of those  
that are persecutors of them.

*Permittis Deus  
suos occidi, ob  
singularem, &  
communi maiorem  
felicitatem.*

Yea the Lord maketh the blood of  
his seruants, to bee the seede of the  
Church ; to the multiplying of the  
members therof : *Semen Euangelij est* Tertul, in  
*sanguis Christianorum. quo plus enim illi* Apologes.  
*us funditur, hoc uberior in agro domini* cont. gent.  
*messis conspicitur.* The blood of Christians  
is the seed of the Gospel, the more whereof  
is shed, the more Christians are made.

If any wil goe further and search into  
the secrets of Gods hidden wil, I leave

to answer him, wishing him to turne himselfe for reformation herein, to that serious admiration vsed by Saint Paul:

- \* Rom. 11. 33. *o the deepenesse both of the wisdom and knowledge of God: how unsearchable are his iudgements and his waies past finding out: As in that \* Iohn Baptists head, by*  
 \* Mat. 14. 6. *the meanes of an harlot, was taken from his*  
 7. 8.  
 \* Mat. 2. 16. *shoulders: and \* the little children murthe- red by the command of Herod.*

But heere is the comfort to all Gods children that are called to scale vp the truth of his holy word with their blood: that God maketh the murthuring of his Saints to bee a present possession of euerm-lasting happinesse, in one moment to be  
 \* Luk. 23. 43. *upon the crosse and in paradise, in death and in life, in an houre to bee deliuered from terrible afflictions, and admitted into inexpressible ioies.*

These tyrants howsoever they may be permitted to afflict the <sup>2</sup> bodies of the  
 \* Mat. 10. 28. *Saints, yet they cannot touch their soules: their killing of them is but a loosing of their soules out of the prisons of their bodies.*

\* The. Draint.  
 in Martyrilog.  
 Christiano.

*(torques?*  
*Quid furis o rabiose Satan? quid spicula*  
*Quid reges acuis? quid lamae q̃ pios?*

*Frustra*



*Frustra carnes, fices, carcer, tormenta, faceſq;*

*In cœlo regnant, membra caputq; ſimul:*

*Corpora ſanctorū mūlus conſumpſit, in aliū*

*Migrarunt anima, nomina Chriſtus habet*

*Why rageſt thou mad Sathan thus?*

*Why caſteſt thou ſuch darts?*

*Why doeſt thou ſtirre up Kings, to teare  
the godly thus in parts?*

*Thy hargmen, priſons, tortures, fires,  
are all of them in vaine:*

*Together with their head in beautes  
the members now doe raigne.*

*The world conſumes the bodies of  
the Saints, their ſoules doe mount,  
Above the world: of all their names  
Chriſt keepes a juſt account,*

Theſe promiſed rewards are notable  
meanes to make vs conſtant in the pro-  
feſſion of the glorious Goſpell of Ieſus  
Chriſt.

Let vs therefore arme our ſelues (ſo  
many of vs) as fight vnder the banner  
of Ieſus Chriſt, with Chriſtian fortitude,  
and let vs couragiously reſolue to hold  
out to the ende, come what can come a-  
gainſt vs: that vpon our death-beads we  
may ſay with bleſſed Paul <sup>h</sup>*I haue fought  
a good fight, I haue finiſhed my courſe, and*

*Papiſta poſſunt  
corpus occide-*

*re, animam  
verò conſunde-  
re non poſſunt.*

*Pie exhortatio  
ad perſeueran-  
ciam in profeſſio-  
ne euangelij  
Chriſti.*

*b. 2. Tim. 4. 7. 8*

*Qui fidelis erit  
ad mortem, hic  
habet coronam  
vite.*

*2. Thes. 2. 10*

*hane kept the faith, therefore there is  
laide up for me a crowne of righteousness,  
which the Lord will giue mee at that day,  
and not to me onely, but to all those that loue  
his appearing: which crowne of righte-  
ousnesse, the Lord vouchsafe to all those  
that receiue the truth in loue: and that  
for Christ Iesus his sake our onely Lord  
and euer-living Sauour, to whom with  
G O D the Father, and G O D the  
holy Spirit bee ascribed all honour  
and glory, praise, power, and do-  
minion in heauen and in  
earth, for euer and  
euer: Amen.*

*FINIS.*

---

is  
le,  
y,  
ue  
e-  
se  
ac  
d  
th  
ne

REPRODUCED FROM

HENRY E. HUI

FOR REFERENCE ONLY

C 25740  
79740

SL

CEDED FROM THE COPY IN THE

HUNTINGTON LIBRARY

---

CE ONLY. NOT FOR REPRODUCTION